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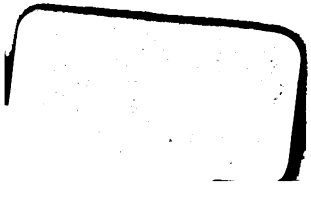

MISCELLANEOUS

EXTRACTS AND FRAGMENTS,

ON

Interesting and Instructive Subjects,

CHIEFLY

FROM WORKS AT PRESENT OUT OF PRINT:

INCLUDING

SOME ACCOUNT

OF THE

Colleges of Oxford and Cambridge,

AND

ANECDOTES OF EMINENT MEN CONNECTED THEREWITH.

By M.

IN TWO VOLS.

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INDEX.

PAGE

A short Sketch of the Life of Josephus, written by himself - - - - - - 1

FROM JOSEPHUS' ANTIQUITIES, &c.

Genesis - - - - - - 3
Exodus - - - - - - 8
Numbers - - - - - - 11
Judges - - - - - - - 12
I. Samuel - - - - - - 13
——— The sacred ark cometh to Bethsama.—The gratulation of the Bethsamites upon the arrival of the ark - 13
——— Michal persuadeth the King's servants that David is sick - - 14
II. Samuel.—King David making an enquiry if any of Jonathan's kindred were left alive 15
——— The punishment of the Hebrews - 16
I. Kings, 2nd Chap.—The death of King David, and his last counsell to Solomon - - 18
——— Of the Wisdome, Prudence, and Riches of King Solomon, &c. - - 21
——— 4th Chap.—Solomon's Dayly Expenses - 24
——— ——— Chariots, &c. 25
——— Ptolomey's Epistle to Eleazar for Interpreters to translate the Bible - - 27
——— The 70 Interpreters come to Alexandria, &c. - 30
——— The translation of the Bible into Greek - - 31

		PAGE.
Before Christ, 144 years.	—The Letter of the King of Lacedemon, to the High Priest Onias	32
——— 100 years	- - - -	32
——— 80 years	- - - -	33
——— 64 years	- - - -	34
——— 22 years	- - - -	34
——— 17 years	- - - -	35
——— 7 years	- - - -	35
After Christ, 1 year	- - - -	36
——— 28 years	- - - -	40
——— 35 years	- - - -	40
——— 36 years	- - - -	40
——— 38 years	Herod the Tetrarch against King Aretas, and his overthrow -	41
——— 43 years	- - - -	42
THE WARS OF THE JEWS	- - - -	44
Before Christ, 162 years	- - - -	44
——— 61 years	- - - -	44
——— 24 years	- - - -	44
——— 39 years	- - - -	44
——— 37 years	- - - -	45
——— 30 years	- - - -	45
——— 10 years	- - - -	45
——— 2 years	- - - -	46
After Christ, 40 years	- - - -	46
——— 68 years	- - - -	46
——— 69 years.	—The cruelty of those of Damascus against the Jews - -	48
——— 69 years.	—Josephus instructing the Galileans in war, &c.	49
——— 70 years	- - - -	52
——— 71 years.	—Description of the lake Asphaltites -	52
——— 72 years.	—Great slaughter in the Temple of Jerusalem	54

PAGE.

After Christ, 72 years.—The Jews crucified, and the Rampires burnt 55
——— — ———Worse famine in Jerusalem - - 56
——— — ———Of the strange Signs and Tokens that appeared before the destruction of Jerusalem - 61
——— 73 years - - - 64
——— 74 years - - - 64
——— 75 years - - - 64
——— 76 years - - - 65

ANTIQUITIES OF THE JEWS.

After Christ, 63 years.—Albinus, Governor of Judea - - 65
——— — ———The Phœnicians and Cadmus, the first inventors of Letters - 66

Of various Sects in the Christian World (Evans) 67
Of the Jewish Sects - - - - 71
Of the Jewish Feasts (Beausobre) - - 72
On Parables (Bishop Porteus) - - - 73
Prophecy - - - - - 73
Magi - - - - - - 73
On the Book of Proverbs - - - 75
The Weeping Willow (Bible Translation) - 76
Translation of the Septuagint into Greek (from Companion to the Bible) - - - 77
Lines on a Robin Redbreast (from an Account of Watering Places in England) - - 77
Epitaph (from the same) by Mr. Mason, the poet, on his Wife - - - - 79
Lines (by Mrs. Leslie) to Mrs. General Dixon, on the death of her infant boy, aged 5 years, who was found drowned in the river Annan - 79
Ruth and Naomi (by Mrs. Riley) - - 81

PAGE.

Lines, by Melancthon, to the Memory of his friend Luther - - 82
——————— to adorn the tombstone of his Wife - - 82
—— by Theodore Beza, to the Memory of Melancthon - - - - 83
Description of our Blessed Saviour - - 83
Doctor Byrom's Reproof to an Officer who was swearing - - - - 84
Custom at St. Augustus' Bay, Island of Madagascar 85
Inscription on a Tombstone, in the Island of Jamaica 85
Thomas Bilney (from Wordsworth's Ecclesiastical Biography) - - - - 87
The Scriptures (from Companion to the Bible) - 93
——————— The Poetical Books of - 103
The Writers of the New Testament - - 106
The Acts of the Apostles - - - 107
From "Mary and Florence; or Grave and Gay" - 110

AN ACCOUNT OF THE COLLEGES, &c. OF OXFORD, WITH ANECDOTES.

Merton College - - - - - 112
University College - - - - 113
Baliol College - - - - - 113
Exeter College - - - - 114
Oriel College - - - - - 115
Queen's College - - - - 116
New College - - - - - 117
Lincoln College - - - - 118
All Souls' College - - - - 119
Magdalen College - - - - 119
Brazen Nose College - - - - 120
Corpus Christi College - - - 120
Christ Church College - - - - 121
Trinity College - - - - 123
St. John's College - - - - 124
Jesus College - - - - 125
Wadham College - - - - 125
Pembroke College - - - - 127

PAGE.

Worcester College - - - - 127
Hertford College - - - - 128
St. Alban's Hall - - - - - 129
Edmund Hall - - - - - 129
St. Mary's Hall - - - - - 129
New Inn Hall - - - - 130
St. Mary Magdalen Hall - - - - 130
The Schools and Bodleian Library - - 130
The Divinity School - - - - 131
The Bodleian, or Public Library - - 131
The Theatre - - - - - 131
Ashmolean Museum - - - - 132
Clarendon Printing House - - - 132
The Radcliffe Library - - - 132
The Physic Garden - - - - 133
St. Mary's Church - - - - 133

Lancashire, Historical Notices of, &c. (from Aston's Lancashire Gazetteer, 1808) - - 134
Invention of the Stocking Loom (from Thoroton's History of Nottinghamshire) - - 143
Holme, a hamlet near Muskham, account of, (from the same) - - - - 144
Nottingham Castle, account of, (from the same) - 144
Historical Anecdote (from Drake's Historia Anglo-Scotia - - - - - 145
Elegy on the Death of Richard Skelton, Esq., of Armathwaite Castle, Cumberland (from Nicolson and Burn's History of Cumberland - 245
Origin of the name of Dacre, a Parish (from the same) 146
Derivation of the names of the Days of the Week, (from Brand's Popular Antiquities) - 146
Introduction of Christianity into Britain, &c. (from Boothroyd's History of the Ancient Borough of Pontefract) - - - - 147
On the same (from the British Magazine) - - 150
Historical Notices (from Boothroyd's History of Pontefract) - - 154

PAGE.

Historical Notices, (from John Brown's Pamphlet, on the Porch of St. Margaret's Church, in York, published 1827) - - - 157
——————— (from an Account of the City of Bath and Neighbourhood, pub. 1805) - - 161
Remarkable Events, Inventions, &c. - - 163
Lines, on Mr. Alfred Nightingale, Student in Architecture - - - - 172
—— In answer to an enquiry if the Author's health was improved by the cold weather (1809) - - - - 172
—— To Mrs. Siddons, on the loss of her Daughter - - - - 173
A Dissection of the compound Greek word, Napoleon - - - - 173
On the Jubilee of King George the 3rd, in the year 1809 - - - - 174
Lines, by Dean Swift - - - - 177
Remedy for a very aching head - - - 177
Nowell, name and family of - - - 177
Copy of a Letter sent by the Earl of Derby to Oliver Cromwell - - - 178
Historical Notices (from a Pamphlet) - - 179
Transubstantiation - - - - 183
Treasure Digging (from "Table Book") - - 184
Personal Charms disclaimed (from the same) - 185
An old Yorkshire May-Game (from the same) - 186
Christmas Pie (from the same) - - 187
Oliver Cromwell's Weddings (from the same) - 188
Electioneering - - - - 189

From Froissart's Chronicles of England, France, Spain, &c.
The Dissentions that was between the Archers of Englande and those of Heynaulte - 190

PAGE

How that after the said defiances made, the Frenchmen entered into Englande - - 192
How the Kynge of Englande and the French Kynge took a day of journey to fight together - 193
How the Duke of Normandy laid siege to Thyne Lewesque - - - - 194
How the Earl of Mountfort was taken at Nantes, and how he died - - - 195
How the Kynge of Englande (Edward 3rd) was in amours with the Countesse of Salisbury - 195
Of the feast and justing made at London by the Kynge for the love of the Countesse of Salisbury - - - - 199
Of the Order of Saynte George, that Kynge Edward the 3rd established in the Castle of Wyndsore - - - - 200
Of the beginning of the rising of the Commons, called Jaqure (Jacquerie), in Beavnosyn (Beavoisis) - - - - - 201
How Quene Philyp of Englande passed out of this mortal life, and of the three gifts that she desired of the Kynge, her husbande, before she died - - - - - 203
How the Duke of Bretayne departed out of Flaunders, and how the Earle of Saynte Paule was taken prisoner, and how he was married in Englande, and of the wars that fell then in Bretayne - - - - 204
Of the principal rout and cause of the war between the Earle of Flaunders and the Flemynges, and how the white hats were set up by John Lyon 205
How the Nobles of Englande were in great peril to have been destroyed, and how the rebels were punished, and sent home to their own houses 207
How the Duchesse of Brabant wrote to Duke Frederyke of Bauyer (Bavaria), of the marriage of the young French Kynge, with her Niece, Isabell of Bauyer, and how the Duke and the Ladye came to Quesnoy - - - 213

PAGE

Sir John Froissart arrives at Orthes, and how Syr Peter of Byerne had a strange disease, related to him by an old Squyer - - - 215

Of the Ordinance of the entry of Quene Isabell into the town of Parys - - - 216

During the time Kynge Charles of France is at Mountpellyer, three of his Knyghtes who were his Chamberlaynes, undertook to hold a Tournament near to Calys, against all comers - 219

Of the Feasts and Justs made by the Kynge of Englande, Richarde 2nd, in London, while the Christyn Knyghtes and Squyers were at the siege before the town of Aufryke (Africa), against the Sarazyns, and how this Feast was published in divers countries and lands - 220

Of the death of Quene Anne of Englande, wife of Richard 2nd, daughter to the Kyng of Beosme (Bohemia) - - - - 222

The Coronation of Kynge Henry 4th, Duke of Lancastre (late Earl of Derby), by the consent of the realm, and the manner of the feast - 223

COLLEGES IN CAMBRIDGE, with original Anecdotes.

St. Peter's College, Peter House - - - 226
Clare Hall - - - - - - 228
Pembroke College - - - - 230
Corpus Christi, or Bene't College - - 235
Trinity Hall - - - - - 240
Caius College - - - - - 242
King's College - - - - - 246
Queen's College - - - - 257
Catharine Hall - - - - - 264
Jesus College - - - - 271
Christ's College - - - - - 274
St. John's College - - - - 282
Magdalen College - - - - 290
Trinity College - - - - 292
Emanuel College - - - - 302
Sidney-Sussex College - - - 303

PAGE.

The First Circulating Library - - - 308
Anecdotes respecting the Bible - - 308
An Address to George the Fourth - - 310
Royal Piety—King George the Third - 311
John Fox, a short Extract from the Biographical Memoir of - - - - 312
Gilbert Burnet, a short Sketch of the Memoir of - 315
Martin Luther, a short Extract from the Biographical Memoir of - - - - 321
Philip Melancthon, a short Sketch of the Memoir of 328
Grotto at El-Kab (from Legh's Travels in Egypt) 332

ERRATA.

		PAGE.
For	Trigris, read *Tigris*	4
——	In the Tilt-yard, read *the Tilt-yard*	38
——	After Jews, read *of the Jews*	38
——	Salix Babylonia, read *Babylonica*	76
——	New, read *now* Salonichi	107
——	Founed, read *founded*	112
——	1635, read 1835	150
——	Coast, read *host*	204

EXTRACTS, &c.

A SHORT SKETCH, FROM AN OLD WORK, OF THE LIFE OF JOSEPHUS, THE CELEBRATED JEWISH HISTORIAN, WRITTEN BY HIMSELF.

JOSEPHUS, the son of Matthias, was born in the first year of Caligula's empire, and 4041 year of the world, and the 39th after Christ's birth. He says, "My father Matthias was not onely famed for his express nobility, but hath also been praised by reason of his justice and authority in Jerusalem, which is the mother of all the rest of our country. My bringing-up during my tender years was with Matthias, who was my brother by the same father and mother; with whom I happily profited in all kind of science, having a good memory and a quick apprehending spirit; so that, being as yet a childe of fourteen years of age, I was praised by all men in regard of the good affection I bare to learning, and the priests and noblest citizens always assembled about me, to receive certain exact instructions from me in any thing that concerned our ordinance. About the age of sixteen years, my desire was to have a search and insight into the sects of our nation, which are *three, Pharisees, Sadducees,* and *Esseans.* With great abstinence and no less labour, I passed thorow them all: and not content with this experience, after I had heard that a certain man called *Banus* lived in the desert, clothing himself with that which the trees brought forth,

and feeding on no other kind of meat but that which they willingly yielded him; washing himself oftentimes by day and night in cold water to keep himself chast; I began to imitate his course of life; and after I had lived with him for the space of three years, and satisfied my desires, I at last returned into the city. At the age of nineteen years, I began to intermeddle with public affairs, following the sect of the Pharisees. At such time, therefore, as I was thirty years old, at which years, although a man may bridle himself, yet hardly can he escape from the poysoned sting of detraction, especially, if a great authority be annexed to his green years; I never offered vain courting to any woman, neither could any man fasten a bribe on me, in that I pretended want of nothing. King Agrippa sent me *seventy-two* epistles, testifying the truth* of my books and history of the wars.

"King Agrippa to his dear friend, Joseph, health.

"I have with great contentment over read thy books, wherein thou seemest in my opinion to have handled this matter more exactly than any other.

"Farewel my friend."

After the siege of Jotapa was ended, I was prisoner with the Romans, and kept very carefully, yet notwithstanding Vespasian did me much honour. For by his commandment I married a young woman, that was one of those that had been taken captive in Cæsarea. But she remained not long time with me: for after I was set at liberty, and that I followed Vespasian, she retired herself

* Probably sixty-two.

to Alexandria. After which I married another woman. After this, mine enemies objected divers crimes against me, in regard that I was of good reputation: but God so wrought that I escaped them all. I received in gift from Vespasian an ample possession in Judea, and at that very time I forsook my wife, because her manners pleased me not, although she were the mother of my three children. After this I married a wife that was born in Candy, and was by nature a Jew, and by birth noble, and endowed with as laudable manners as any other virtuous woman whatsoever.

After Vespasian's death, Titus, who succeeded him, continued the same favour which his father had shewed me; he punished those Jews that accused me. He granted me *exemption* also from all the tributes of Judea, which is one of the *greatest honours* that a man may receive.

FROM JOSEPHUS' ANTIQUITIES AND WARS OF THE JEWS.

GENESIS.

After the seventh day, Moses began to describe the originall of *man*, and the manner of his creation, in these tearmes: God framed man of the dust of the earth, and poured into him a spirit and soul, which man was called *Adam*, an Hebrew word signifying *ruddy*, because he was made of *earth* tempered with red or yellow; for the earth, which is rightly called pure or virgin, that is, earth not removed but elementary, is of that colour.

God took one of his ribs from him at such time as he slept, and of the same he formed a *woman*, who being brought before Adam he did acknowledge that she was made for him.

Now in Hebrew a *woman* is called Isha, but this was called *Eva*, which is as much as to say, the mother of all living creatures.

Rivers.—That which is colled *Phison* (which name signifieth abundance, or rather inundation) floweth by the land of India and entereth the great sea, and is by the Greeks called *Ganges*.

As touching *Euphrates* and *Trigris*, they flow into the Red Sea; Euphrates is called Phora (that is to say, dispersion or flower).

Trigris is called *Digbat* (which signifieth straight and swift).

Gehon runneth by the country of Egypt) and signifieth as much as coming from the East); the Greeks call it *Nilus*.

Adam and Eve had two male children, the first was called *Cain* (which signifieth *acquisition*), and the second *Abel* (which signifieth as much as to say *mourning*); they had daughters also. These brothers addicted themselves each one of them to their particular exercises. Abel, the younger, honoured *justice*, and (supposing that God was *present in all his actions*) he alwayes and wholly fixed his thoughts on virtue, and his exercise was *keeping of sheep*. *Cain* (being the wickedest man amongst men, and addicted to unsatiable desire of profit) was he that *first* found out the use of the plough; he also invented measures and weights; he it was that *first* bounded the fields, and builded the *first* city, and made a

wall and a rampire, enforcing his followers to dwell therein. This city was named *Enosa*, by the name of his first born son. Jared was the son of Enos; from whom came Maleel, whose son was Methusala, who had a son Lamech, who had 77 children by his two wives, Sella and Ada; amongst whom were—*Jobel* or Jabal, the son of Ada, was the *first* that made *tents*, and led a pastorall life. *Jubal*, his brother germaine, exercised musick and invented the *Psaltery* and *Harp*. *Thobel* or Tubal *Cain*, one of his sons by his other wife, surpassed all other his bretheren in force and bravery, managed the affairs of war; he it was that *first* invented the art of forging and the shop also.

From *Madus* (the first son of Japhet) came the Madians, whom the Greeks have named *Medes*; and of *Javan*, the other son, the Ionians and Greeks took their originall. *Thobelus* gave name to the Theobelians, who are at this day called *Iberians*. Mesdrus was the author of them called *Meschates*, who are lately named Cappadocians, *Theres*, or Thiris, gave name to the Therians, whom the Greeks called *Tracians*; thus many nations took their originall from the sons of Japhet. The three sons which *Gomar* had, viz.—*Aschanaxes* gave originall to the Aschanaxians (called Rhegians by the *Greeks*): *Rhiphates* ingendered the Rhiphateans, called at this day Paphlagonians.

Tygranes, or Thygrammes, gave the name to the Tygraneans; by whom the *Greeks* are called Phrygians. *Javan*, the son of Japhat, had three sons, viz.—*Abisus* gave the name to the Abisians, who at this day are called Aeoleans. *Tharsus*, the Tharsians, which was the ancient name of the Cilicians, as it appeareth by the name of their renowned and metropolitan city Tharsis; whose

first letter is Th instead of T. (The Greek name is Tarsus.)

Chetinus obtained the Isle of Cherine, called at this day Cypris.

The sons of *Cham* possessed Syria, whose names are partly abolished and partly changed, so that they are hard to be understood. *Phut* formed the colonies of Libya, and called the inhabitants according to his name, Phutians, and there is a river in the country of Mauritania, which hath the same name. *Libya* is now called Africa.

Canaan dwelt in Canaan, now called Judea. *Chus* had six children, viz.—*Sabas* established the Sabians. *Evilas* the Evilians, at this day called Gerulians. *Sabathes* the Sabatheans, whom the Greeks name Astracrabians. *Sabactes* the Sabactians.

All the eight sons of *Misram* occupied all the country from Gaza unto Egypt: onely the country where Philistines governed had conserved his name; for the Greeks call Palestine a part thereof. *Sidonius* (a son of Chanaan) builded Sidon, a city in Phoenicia. *Amathus*, Amatha, but the Macedonians named it Epiphania (which is as much as to say, famous). *Aradæus* possessed the Isles of Aradus. *Aracæus* built the city of Arce in Libanus. *Sem*, the third son of Noe had five sonnes, who inhabited the country of Asia. *Elamis* the Elamites, whence proceeded the Persians. *Ossur*, the Assyrians (who were rich amongst all the rest). *Arphaxed*, the Arphaxadians, at this day called Chaldeans. *Aram*, Arameans (whom the Greeks call Syrians). *Aram* had four sonnes, viz.—*Uses*, Trachonite, in the country of Damasca, situated between Palestine and Syria (sirnamed Cælon or hollow). *Sale*, or Salas (Arphaxad's son), was Heber's

father, by whose name in times past the Hebrews were called. *Heber* had two sons, Joetan and Phaleg (who was born at such time as the land was parted, for Phaleg in Hebrew means partage). *King of Solyma*, called *Melchisedeck* (which is as much as to say, the just king), for in truth he was no less, but worthy, by reason of his justice in all mens opinion, to sacrifice as the high Priest of God. *Zoan* in the Hebrew signifieth little. *Moab* (which is as much as to say, of my father), the father of the Moabites.

Ammon (which signifieth the son of race or kind). *Bersabe* (that is to say, the pit of swearing or covenant). *Isaac* (which signifieth laughter, because Sara laughed at such times as God said she should have a son). *Bethal*, in the Greek tongue signifieth the house of God. *Simeon* (whose name signifieth that God had heard his mother). *Levi* (which is as much as to say, the firmness of society). *Juda* (which signifieth thanksgiving). *Dan* (that is to say, the judgment of God). *Nepthalim* (which signifieth ingenious). *Gad* (which signifieth adventurous). *Asar* (that is to say "good hapbringer"). *Isacher* (which signifieth "come by hire"). *Zabulon* (which importeth "a pledge of good-will"). *Joseph* (which name signifieth "an addition"). *Galaad* (that is to say, "the hill of witness"). *Israel* (that is to say, according to the Hebrews, "a resister of an angel"*). *Phanuel* (that is to say, "face of God"). *Esau* (retired to Sair, where he made his abode, and had imposed that name on the country, by reason of his *thick* hair). *Edom* (in Hebrew signifieth *red*). *Manasses* (signifieth oblivion), *Ephraim* (signifieth return).

* A Prince with God, or prevailer with God.

EXODUS.

Moses was so called by reason that he was cast into the river; for the Egyptians call water *mo*, and saved *yeses*; so this name, composed of these two, was imposed on this child, who became the wisest man among the Hebrews. *Gerson* (in the Hebrew tongue signifieth forrain, or a stranger). *Eleazar* (signifieth favoured by God).

The waters in the Desert, which were brackish, the Hebrews called *Mara*, that is to say, "bitterness."

Quails multiply and increase more in Arabia than any other sort of birds, and flying near the ground, came and fell amidst the camp of the Hebrews, who caught them as a provision prepared for them by God. Moses stretched out his hands and *prayed* unto God, a dewe descended from heaven, that thickened between his hands, which, for that he supposed it to be another kind of sustenance, sent them by God, he tasted the same, and taking pleasure therein, for that the people knew not what it was, but thought it to be snow which fell in that place, according to the season of the year; he taught them that it was no dewe falling from heaven, as they supposed, but that God had sent them that grace for the conservation of their bodies; in sweetness and pleasure it equalled honey, in odour bdellium; and in form and greatness, the grain of coriander seed. The Hebrews call it "*manna*," for in their tongue man is an interrogation signifying "what is that?"

The Hebrews ceased not to employ themselves to their uttermost in making the Tabernacle; so that they brought in silver, gold, brass, and store of wood fit for building;

and which would not be worm eaten; the haire of goats, and the skins of sheep, the one died azure and the other white, wools of the same colour, fine linen, stones inchased in gold, wherewith men were accustomed to deck themselves, with great quantity of perfumes; such was the matter of the Tabernacle, which was made like a portable and moving Temple. The women strove with emulation to exceed each other in making the vestures for the Priests. *Sanctum Sanctorum* signifieth "holy of holiest," (or *rather Holy of Holies*, meaning holiest of all).

The *ordinary* Priest when he addresseth himself to sacrifice, he first of all investeth himself with *Manachasses*, which is a kind of breach or covering for the lower part of the body, made of woven silk, when thorow he thursts his feet, as in a pair of upper breaches, and fastens the same about his loins: On this he casts a linnen shirt or surpluce, made of double linnen (which we call *Chetomene)*, and the word signifieth a linnen garment or surpluce, for we call linnen Cheton (that kind of garment is a coat comming down to the ankles bound to the body, having narrow sleeves about the arms), which is tied upon the brest a little beneath the armholes with a girdle four fingers broad, inwardly void, so wrought as it seemed to be like a serpent's skin. It is likewise pictured with red, purple, hyacinthine, and silken flowers, but the ground is onely silk, which being twice doubled about his breast, extendeth down to his ankles, at such time as he desisteth from sacrifice (then lest blown up by the wind it should hinder his work) he casts it on his left shoulder. The *girdle* Moses called "*Abaneth*," and we by a word borrowed from the Babylonians, name it "*Emian*," for so they call it. This coat was in no manner pleited, and in

the neck hath a broad opening fastened about the two shoulders with claspes, from the edge of the collar to the breast and the middle of the back. This called they "*Massataanzes.*" But on the Priest's head he weareth a hat (not made with a high crown, neither comprehending the whole head but somewhat more than the half), this is called "*Masnaemphthes,*" which is decked and dight after such a rate, that it seemed a chaplet made of a thick riban, or of woven linnen, descending to the front, hiding those seams of the riban which were unseemly to be beheld: this curiously fitted, lest during the time of sacrifice it should slip off. Such in general were the ornaments of the Priests. The *high* Priest's hat was such as the other Priests used, on which there stood another, sewed thereto, and flourished with hyacinthine; this after a triple order, was invironed with a golden crown, in which there were divers vessels of gold, made after such a sort as may be seen in that herb which we call "*Saccharus,*" and among the Grecian herbolists "*Hyrsey*" (in English Henbane); and lest any man that hath heretofore seen the same, should be ignorant of the nature thereof, or rather knowing the same, hath not seen the herb itself, I have thought good to set down the description thereof in this place. This herb is of the height of three spans, it hath a root like a Turnep or Navew, (and he shall not erre, that in regard thereof shall compare it therewith) it hath leaves that resemble Smallage or Rocquet: this out of the stem thereof yieldeth forth a certain bud cleaving to the branches of it, invested with a coat which it casteth off when the fruit waxeth ripe. This bud is as big as the joint of a little finger, having a circumference like unto a cup; which I will describe more fitly once again, that the ignorant

may the better discover it. In the lower part thereof about the bottome it resembleth in roundnesse a half bowle: and according as it groweth, every part thereof is strengthened, until being again dilated in the extremity or brim thereof, it ends in a partition, not much unlike to a Pomegranate cut in the middert, to which there is annexed and groweth a round cover as if turned and framed on purpose, having three eminent clefts (as I said) like to the middert of a Pomegranate, resembling the pointed and sharp thornes, and prickling blades. Now it containeth a certain fruit under the cover, and in the whole cup is like to the seed of the herb *Siderites* (Wall-Sage). His flower is not unlike that which springeth from the Poppey. Such was this crown about the neck and the two temples, for these cups came not near the front or brow. For on the same there was as it were a bend of gold, on which the name of God was engraven. For of those stones which the high Priest bare on his shoulders (which were *Sardonixes*, whose nature is so notorious to all men, that it were unnecessry to reveal it).

NUMBERS.

The Jubilee.—Moses decreed that this should be done after the seventh week of years, which containeth the space of fifty years, which the Hebrews call *Jubile*, in which the debtors are acquitted by the creditors, and the bondmen made free, who being of the people (and for that they had forfeited against some one law) had been punished, being handled after the manner of slaves, and not put to death; and to those, who from the beginning had been

possessours of lands, they were restored to them after this manner. The Jubile being at hand (which word signifieth liberty), both he that sold and he that bought the land met together and cast up the account of the profits and expences that have been reaped and betowed on the land; and if it be found that the profits do amount, he that sold the land repossesseth it, but if the charges exceed the value of the profits, he restoreth the surplusage to the buyer, that is due unto him, and retaineth the land to himself; he ratified the same law in houses that were bought in villages or cities. A *Cornet* was like the narrow whistle of a fife, but a little thicker, yet nevertheless it was wide enough for the space of the mouth (to the end to receive the breath), and the end thereof was made like a little bell in form of a trumpet. They call it in their tonge a "*Asofra.*"

Aaron's Rod.—Out of Aaron's rod there grew branches and buds: and that which is more to be wondered at, it bare ripe almonds, which in a rod of that kind of wood was admirable and miraculous. The people were amazed at the novelty of this spectacle.

Nazarites.—They that consecrate themselves by vow, are called Nazarites, nourishing their hair and tasting no wine.

Adoni, in the Hebrew tongue, means "Lord."

JUDGES.

Debora, in the Hebrew tongue, signifieth a "Bee."

Barac, whose name means "lightning."

Sampson, which is as much as to say "strong."

Naomi, in the Hebrew tongue, signifieth "good hap."

I. SAMUEL.

Samuel meaneth "requested at God's hands."

Obed, signifieth "a slave."

Ichabod, signifieth "ignominie."

After that the Philistines had gotten the victory over the Hebrews, and taken the sacred Ark, they brought it with other their spoyls into the city of Azot (or Ashdod), and placed it in manner of a trophee in the Temple of Dagon (the word signifies a fish) their idol. But on the next day after (when early in the morning they came and entred into the Temple to adore their god) they found him fallen from that base or pillar that sustained him, and lay along upon the ground, his face upward before the Ark; whereat being sore moved, they took and fastened him in his former place: and when as they came very oftentimes thither, and always found him prostrate, and adoring before the Ark, a great fear and perturbation invaded the whole people. At length a grievous plague not only ranged in the city of Azot, but also seized on all the inhabitants of the country. For the people being suddenly taken with the flux, died in great torments, and some of them vomited up their bowels; being corrupted and corroded with the disease. Besides this, the whole land swarmed with mice, who destroying all things, neither spared the corn nor any other fruit.

THE SACRED ARK COMETH TO BETHSAMA.—THE GRATULATION OF THE BETHSAMITES UPON THE ARRIVAL OF THE ARK.

The inhabitants came unto this spectacle and greatly rejoiced thereat, for although it was summer time (wherein

every one busied himself in gathering in the fruits of the field), yet so it was, that when they perceived the Ark, they were so transported with the pleasure that they had, that they laid aside the work which they had in hand, and ran presently into the chariot wherein the statues of gold, and the golden rats were; they laid them upon a certain rock in the field; and after they had solemnly sacrificed and royally feasted together, they offered up both the chariot and kine for a burnt-offering unto God. Which when the Princes of the Phelestines perceived, they returned back again unto their own country. But God's indignation and displeasure was whetted against the Bethsamites: so that seventy of them were slain, by reason they had touched the Ark, and with prophane hands (not being Priests) attempted to sustain it.

MICHOL PERSWADETH THE KING'S SERVANTS THAT DAVID IS SICK.

Michol, King David's wife and Saul's daughter, having intelligence of her father's intention to kill her husband, ran unto him, telling him in how great perill both he and she were, who without his presence neither could nor would live any longer. "Beware (said she) lest the sun find thee in this place, for he shall no more behold thee here, hereafter. Flie therefore whilst the present night offereth thee opportunity, which God lengthen for thy safety sake; for be assured that if thou be surprized in this place, my father will make thee die a miserable death." This said, she let him down by a window, and so saved him; and incontinently after, she prepared his

bed, and trimmed it as if he lay sick therein, and under the covering thereof she laid the liver of a new slaughtered kid; and when her father had sent the next morning to apprehend David, she answered that he had been sick all the night long; then discovering the bed that was covered, she gave them to understand that David was laid therein, making them touch the coverlid under which the liver stirred, and made believe that the liver that lay there was David, who panted and breathed very hardly.

II. SAMUEL.

KING DAVID MAKING AN ENQUIRY IF ANY OF JONATHAN'S KINDRED WERE LEFT ALIVE.

A certain man was brought unto him that might inform him what one of his race was alive; who (David) asked him if he could name him any of Janathan's sonnes then living, whom he might make partaker of those courteous favours and graces, which in times past he had received by Jonathan. Who answered him, "that he had one sonne remaining whose name was *Mephibosheth*, who was lame of his legges; for that at such time as the news came that both his father (Saul and Jonathan) and grandfather were slain in the battel, his nurse fearfully snatching up the child and flying, suffered him unfortunately to fall from her shoulders, and so hurt him." When as then he was advertised where, and with whom, he was brought up, he sent unto the city of Labath to Machir, with whom Mephibosheth was kept, and commanded him to be brought unto him. Now when he came to David's presence, he

cast himself prostrate on his face to do him reverence, but the King exhorted him to be of good courage, and to hope hereafter for better fortune; and gave him his father's house with all the possessions that were purchased by Saul his grandfather, appointing him to sit and feed with him at his own table: yea, to eat of his royal provision, not letting one day slip wherein he accompanied him not at meals. The young man did him reverence, humbly thanking him for his gracious words, and royal offers he had made unto him. At that time David called for Siba, and certified him how he had given Mephibosheth his father's house and all Saul's purchases, commanding him to manure and husband his possessions, and have care of all things, and to return the revenue to Jerusalem, for that Mephibosheth was every day to take his refection at his table, charging both him and his fifteen sonnes and twentie servants to do him service.

THE PUNISHMENT OF THE HEBREWS.

God giving David an election of three sorts of punishments, namely,—famine for seven years space should reign in his countryes; warre for three months space to afflict the same, wherein he should have the worst; or that the plague and pestilence should for three dayes rage;—He chose the plague.

David being thus distraught and troubled by reason of his difficult election, amongst these imminent miseries, and the Prophet urging him to return a short answer, whereby God might be satisfied, the King bethinking him that if he should ask famine, he should rather seem to

respect his own securitie than the common weale, in that no danger might by that means touch him, for he had great store of corn in his barn, and they unfurnished; and if for three moneths he should make choyce to be overcome by the enemy, in that case also he might seem to have care of himself, in that he had many strong castles, and a valiant guard of men to attend his person; he therefore made choice of a plague, that was both as incident to the *Prince* as the *Subject*, wherein each man was touched with equal and imminent fear, saying, "that it was better to fall into the hands of God, than into the hands of his enemies." When the Prophet had received this answer from him, he reported it unto God; who sent a plague and mortality amongst the Hebrews, whereby they died after divers manners: so that it was very hard to discern the malady, which being but one kinde, yet notwithstanding seized the people by ten thousand causes and unknown occasions. For one of them died after another, and sickness surpassing them at unawares, brought on a sudden dissolution of the spirits and swouning upon them; so that some of them gave up the ghost with grievous torments, and most strange dolors. Others were presently parched up through the burning agonies they endured, and (unrecoverable by any counsel or remedie) consumed away amidst their languishing fits and tortures. Others died strangled, having their eyes suddenly darkened and blinded. Othersome giving order for the burial of their household servants, died before they were thorowly interred; and from the day break (at which time the pestilent mortalitie began to rage) untill dinner time there died seventie thousand persons. And now had the Angel of God stretched out his hand over Jerusalem, ready to in-

flict punishment thereon, when as the King put on sackcloath and prostrated himself on the ground, beseeching and praying God that it would please him to surcease his wrath, and be pacified with the number of those that were already consumed by the pestilence. Whilest thus he prayed, lifting up his eye he beheld the Angel of God hovering in the air over Jerusalem, with his naked sword: whereupon he besought God and said, "that it was he that was the shepherd, who had deserved to be punished, and not his flock, who ought to be favoured, in that they had not any wayes offended, praying him to satisfie his displeasure upon him and his posterity, and to spare the people." Whereupon God accepted his prayer.

I. KINGS, 2ND CHAPTER.

THE DEATH OF KING DAVID, AND HIS LAST COUNSELL TO SOLOMON.

Not long time after this David fell sick through age: and knowing that he should depart out of this world, he called for Solomon his sonne, and spake unto him after this manner following: "My sonne, I must now depart and sleep with my fathers, and enter the common way, which both they that now live, and those which come after shall tract: from whence we may not return, neither behold and revisit those things that are done in this life. For which cause, whilst I yet live and draw onward to my death, I earnestly exhort thee (as heretofore I have counselled thee) that thou behave thyself justly towards thy subjects, and devoutly towards God, that hath honour-

ed thee with this kingdom; charging thee to keep his precepts and laws, which he hath given us by Moses, and to take heed lest either surprized by flattery, or misled by favour, or seduced by covetousnesse, or any other sinister affection, thou be drawn to neglect and forsake the same: for thou canst by no means continue in God's favour, except thou keep his laws, for otherwise he will withdraw his providence from thee. But if in such sort as it becometh thee, and we wish, thou behavest thyself towards him, thou shalt continue the kingdom in our family; and on no other house at any time but our own, shall obtain the dominion over the Hebrews. Remember likewise the iniquity of Joab, who through emulation slew two good and just generals, Abner the sonne of Ner, and Amasa the sonne of Jethram; punish him according as thou thinkest meet, for that hitherto he hath escaped punishment, by reason he was stronger and more powerfull than myself. I commend also unto thee the sonnes of Berzillai the Galaadite, whom for my sake advance to honour, and adorn with dignities, not in bestowing any benefits on them, but in repaying those courtesies I have received, which their father with a liberal hand bestowed upon me during the time of my banishment, and for which he made us indebted to him. As touching Simei the sonne of Gera, of the tribe of Benjamin, who during the time of my flight, and at such time as I retired myself into my camp, injured me with great outrages, and afterwards came out to me near unto Jordan, and took assurance of me, that for that time I should not punish him; at this present seek you after him, and do justice upon him." After he had thus exhorted his sonne, and had communicated with him all his affairs, both as touching his friends,

as those also whom he thought worthy of punishment, he gave up the ghost (after he had lived seventy years, and raigned in Hebron a city of Juda for the space of seven years and a half, and thirty-three in Jerusalem over the whole nation). He was a just man, adorned with all virtue requisite in a King that should have the goverment of so many nations. For he was valiant beyond comparison, and in those battels which he fought for his subjects, he was the first that thrust himself into danger, and exhorted his souldiers to behave themselves valiantly, not commanding them like their governour, but travelling and fighting with them as their fellow souldier. He was sufficient both in knowledge and foresight, both how to except of the present, and how to manage his future occasions: he was moderate and just, courteous and favourable to those that were afflicted, and both just and gentle; which are those ornaments wherewith Princes ought to be beautified: and in this great authority wherein he was placed, he stepped not any wayes awry, but in regard to Uria's wife. He left as much or rather more riches behind him than any other King of the Hebrews or other nations had done. His sonne Solomon buried him most royally in Jerusalem, with all those ceremonies which were accustomed in royall obsequies, and amongst other things he buried a great and huge value of riches with him, the incredible estimate whereof may be conjectured by that which followeth. For one thousand and three hundred years after, the high Priest Hircanus being besieged by Antiochus surnamed the wicked (who was Demetrius' sonne), and willing to gratifie him with some summe of money (to the intent he might raise the siege and transport his army some other wayes), and unable to levy

money by any other means, he opened one cabinet of the monuments of David, from whence he drew three thousand talents,* which he delivered to Antiochus, and by this means delivered the city from the siege. And again a long time after this, Herod also opened another cabinet, from whence he took out a great summe. And as touching the tombes of Princes, no man defaced them, because they were most magnificently builded, for fear lest they should be esteemed destroyers of monuments.

OF THE WISDOME, PRUDENCE, AND RICHES OF KING SOLOMON, AND FIRST OF ALL HE BUILDED THE TEMPLE IN JERUSALEM.

God appeared to Solomon by night in a dream, and willed him to ask that which he most of all desired. Solomon required a most high and excellent thing, which God doth most liberally bestow, and men in like sort very happily receive. For he demanded neither gold nor silver, nor any other kind of riches (such as a youthfull man would require), for these are onely affected by the common sort, when the other are onely worthy of the divine magnificence. But "give me (said he), O Lord, a ripe judgement, and a good understanding, to the intent that by these means, I may administer justice to this people with truth and equitie." With this demand of his, God was greatly delighted, and promised him to give him all other things whereof he had made no mention; namely, riches and glory, and above all these, such an understanding and

* A Talent of Silver, £353 11s. 10d.; Ditto of Gold, £5075 15s. 7d.

wisdome, as no one man either King or private hath had before him. Moreover, that he would continue the kingdome in his family for many ages, if so be that he continued in the wayes of justice, and obeyed God in all things, and walked in his father's wayes in imitating his chiefest vertues. After that Solomon had received these blessings from God, and was happy by these promises, he forsook his bed, and worshipped God, and returned to Jerusalem, where he offered great sacrifices before the Tabernacle, and magnifically feasted all those of his household. About the same time a very difficult judgement was brought to him to decide, the resolution whereof was very hard to be discovered. And I have thought it necessary to declare the occasions whereof at that present the debate was grounded, to the end that the readers may understand the difficulty of the cause in question, and that if they happen at any time to be assistant in such cases or like affairs, they may draw as it were from the counterfeit of this King's wisdome, a perfect model, whereby they may directly shape and answer to such demands as shall be offered them. Two women of loose conversation came unto him, one of the which (who seemed to have suffered the injury) began after this manner: "O King (said she) I and this woman dwell together in one chamber; but so it fortuned that both of us on one day, and at the same hour, bare each of us a sonne: some three days after we were abed, this woman lying by her infant, had in sleep overlaid it, and stifled it, and hath taken my child, and laid it by her, and setled the dead child, whilest it slept in my bosome. Now on the morrow, when I thought to offer the teat unto my infant, I found not mine own, but perceived that her child lay dead by me: for I knew it, because I had exactly

marked it. This my child I have demanded at her hands, and because I could not recover it, I have made my recourse unto your Majesty's justice, O King: for in that we are sole women, and she is obstinate, and feareth not to be convicted by any, she persisted in her obstinate deniall of the same." After the King had heard this her demand, he inquired of the other if she had any thing to answer to this accusation. But she denying the act, and averring that the child which remained alive was hers, and that the dead one appertained to the other: and besides that, since no man appeared that might determine the controversie, but all the assistants were amazed at the obscuritie and difficulties of the debate, the King at last bethought him of this policy:—He commanded that both the children should be brought before his presence, as well the living as the dead; and calling one of his guard unto him, he commanded him with his naked sword to cut both the children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead child. This sentence of his was secretly condemned by all the people accounting it very childish. In the mean time the true mother began to exclaim and desire that the matter might not pass so far, but rather that they should give the whole childe, that was alive, unto the other: for that it sufficed her, so as she might see him alive, though he might be supposed to be another's. The adverse part offered herself to behold the division of the infant, and moreover required that the true mother should be punished. But the King conjecturing by the discourse, both of the one and of the other, which of their meanings was most unfained, adjudged the infant unto her who first

cried (for that in equitie she was the true mother), and condemned the wickedness of the other who had murthered her own childe and laboured as much as in her lay to procure the death of her companion's innocent childe. All the people took this judgement for an assured proof and sign of the King's prudence and wisdome.

About this time did the Hebrews wonderfully increase in riches, and the tribe Juda waxed opulent, by reason that the people addicted themselves wholly to the tilling and manuring their lands. For their peace was under such assurance, that being distracted by no warlike tumults, and besides that fruitfully enjoying a most desired liberty, they especially intended this thing onely, to increase their private and particular estates.

I. KINGS, Fourth Chapter.

SOLOMON'S DAYLY EXPENCES.

The King also had other governours who ruled the Syrians and commanded other strange nations, which are extended from Euphrates as far as Egypt, who gathered the tribute of those nations for the King. These Barbarians every day furnished the King for his own table, and the maintenance of his household, with thirtie coves of fine floure, and sixtie of the coarser; ten fat oxen, and twentie grass beeves, with one hundred fat lambs. All which things, besides venison, and buffaloes taken in chase, birds and fish, were furnished dayly by the Barbarians to serve the King's household.

He had likewise a great number of chariots, so that he had fourtie thousand mangers wherein his coach horses fed; and besides these he had twelve thousand horsemen, half whereof kept always about the King of Jerusalem; the next were billitted in divers villages belonging to the King, and remained there.

So great was the wisdome and prudence which God had bestowed upon Solomon, that he surpassed all his progenitors; and the Egyptians likewise, who are esteemed the wisest of all men, were far behind him in wit.

The Queen of Egypt and Ethiopia, gave Solomon many sumptuous presents; amongst which she gave him twentie talents of Gold, and an innumerable quantity of sweet odours and precious stones. It is likewise said, that we have that plant that distilleth balme, and which our country bringeth forth at this day, by the gift of this Princess.

The King had many Ships upon the sea called Tharsis, which upon his command carried divers merchandize into the remote countries, and by vents thereof brought him home many treasures in return, and this navigation in sayling to and fro was finished in three years. Many Kings presented Solomon with sundry rich presents. He had a thousand chariots, and twentie thousand goodly horses (besides four hundred more which were sent by way of presents), excellent for shape and swiftness: so that the like were not to be found, that were comparable with them for beauty and pace. And that which gave them the greater grace was, that they had *Squires* to back

them, who were in their pride of youth of goodly personage to behold, and surpassing all other in height, having long locks which they daily intermixed with wires of gold, that when as the sunne did reverberate his beame upon their heads, they should be more glorious and bright.

The King mounted on his chariot, and apparelled in a white raiment, was accustomed to ride abroad about the sun-rise invironed with these young armed men, having bows and quivers.

Now although he were the most magnificent and entirely beloved of God, surpassing both in prudence and riches all those that before him had the government of the Hebrews, yet continued he not in this estate until the end. For *forsaking* the observation of the ordinances of his fathers, his latter years were not correspondent to his former conversation, which heretofore we have declared: for he grew *altogether dissolute*, and took strange women for his wives, as Sidonians, Tyrians, Ammonites, and Idumaeans, whereby he transgressed the laws of marriage instituted by Moses, who inhibited to marry with those of forraine nations. Afterwards he began to honour their Gods also, to gratifie and express the love which he bare unto them: which thing the *Law maker* foreseeing, he had forbidden the Israelites to marry with those that were not of their own nation, for fear lest conforming themselves unto forraine fashions, they should fall and transgress the ordinances of their forefathers.

But when Solomon was very old, he died after he had raigned fourscore years,* and lived ninetie four, and was

* I Kings xi. 42, Solomon is said to have reigned 40 years, and is supposed to have died at the age of 58.

burried in Jerusalem; of all the Kings the most happy, rich, and prudent, except the *great sins* he committed against God in his old age.

Ptolomey Philadelphus caused the *Laws* of the Jews to be translated into the *Greek* tongue: and dismissing many captive Jews, dedicateth many presents in the Temple of God (before Christ 284 years). After Alexander, Ptolomey Philadelphus succeeded in the kingdom of Egypt, and held it for nine and thirtie years space.

Demetrius Phalereus master of the King's library, endeavoured to his uttermost to gather up all sorts of books that were in the world, and bought all that which was agreeable to the King's intent, who above all things was curious to assemble diversity of books. He being one day demanded by the King, how many thousands of volumes he had already gathered? he answered him, "that he had assembled about some two hundred thousand volumes, but that shortly he would gather to the number of five hundred thousand."

PTOLOMEY'S EPISTLE TO ELEAZAR FOR INTERPRETERS TO TRANSLATE THE BIBLE.

"King Ptolomey to the High Priest Eleazar, health.

"Whereas divers Jews dwelt in my kingdome, whom my father had honoured (though during the reign of the Persians they were drawn thither as prisoners) some of whom he had established to be chieftains in warre, under honourable wages and conditions. To othersome born in Egypt, he hath committed his forts and garrisons, to the end they might be respected among the Egyptians:—

After that I have been called to the government, I have behaved myself graciously towards all men and especially towards those of your nation, of whom I have delivered more than one hundred thousand out of captivity, disbursing their ransome out of mine own coffers: I have likewise inrolled some of those that were of age in the companies of the bands of my men of warre: I have received some into my court, whom I took to be faithful and loyall, and in my opinon well worthy of such preferment; supposing that the most acceptable and the dearest present I might offer up unto God for his providence extended towards me in advancing me to the kingdome, was to perform the same. And being desirous not only to gratifie them, but also all the Jews that were in the whole, I have determined to cause your Law to be translated that after it hath been transcripted out of Hebrew into Greek, I might place it in my Library. You shall therefore do well, if you chuse me out six discreet and learned men of every tribe amongst you, who are already stept in years, and send them unto me, who by reason of their age shall be well instructed in your laws, and sufficiently enabled to expound the same. For this cause I send unto you Andrew the principal Captain of my guard, and Aristeus also (whom we especially honour) to confer with you: by whom I have sent you one hundred talents of silver, as the first fruits of those gifts and sacrifices, which we intend to offer in the Temple. You shall do us an an especial favour, if you signifie your minde unto us by your letters."

As soon as Eleazar had received the King's letters, he returned him an answer full of honour and affection, according to the tenour which ensueth.

"The High Priest Eleazar to King Ptolomey, health.

"If you, your Queen Arsinoe, and your children be in health, all our affairs likewise have no less fortunate success. We have received your princely letters with no small joy, and have both read and considered upon the contents thereof; we have also published them in the presence of all the people, and have declared unto them your piety towards God, and have shewed them those veals (cups) which you sent us, twentie of gold, and thirtie of silver; with five vessels, and a table which in way of present you sent unto us. We have likewise shewed them those hundred talents which Andrew and Aristeus (very virtuous and excellent learned men, and honoured by you amongst your dearest friends) have brought unto us to be employed in sacrifices and other necessities of the Temple. Know therefore that whatsoever standeth either with your content or profit, we will enforce our own natures, to the end we may acknowledge the benefits, which you have divers wayes bestowed upon our nation. We have therefore duely and continually offered sacrifice for you, your Queen Arsinoe, your children and friends: the people likewise have prayed that God would send you happy success in whatsoever you desire, that your kingdome may be continued in peace, and that the translation of our Law may be accomplished in such sort, as you desire for your own commodity. To that intent we have chosen six Elders out of every tribe, whom we send unto you, together with the originals of our Law. Our request is, that according to your accustomed piety and justice you return us both our Laws and these Interpreters in safety, as soon as they have satisfied your expectation.

"Fare you well."

THE 70 INTERPRETERS COME TO ALEXANDRIA AND ROYALLY ENTERTAINED.

The King being desirous to communicate with the Elders that came from Jerusalem to expound and interpret the law, he contrary to his ordinary custome and manners dismissed all those that resorted thither for their particular affairs, to whom he was accustomed to give audience every fifth day; as it was his ordinary manner also to give monthly satisfaction to forrain Embassadours. Having therefore for that time dismissed them, he kept those by him whom Eleazar had sent unto him; who coming to his presence (accompanied with those presents, which the High Priest had delivered them to present unto him, with the originall wherein the LAW was written with *golden letters)* he asked them where their books were? and they discovering and opening them, shewed them unto him. After the King had seen them he was very much astonished, to see the membranes and parchments so delicate, and to behold the whole form thereof so perfectly conjoyned, that it was impossible to discover the seams: and he told them that he gave them thanks, for that they were come unto him, and more great thanks unto him that had sent them, and the *greatest* and *most* special thanks *unto God* who was the Author of these Laws. Whereupon the Elders, and those that assisted them cried out altogether, and wished that all good hap might befall the King: who through the *excessive* joy that he conceived, *burst out into tears;* for naturally extream joy and most grievous sadness have the like effects.

THE TRANSLATION OF THE BIBLE INTO GREEK.

The King commanded that the Elders should each of them have three talents given him, and that they might be conveyed to their lodgings. Some foure dayes after Demetrius took them with him, and led them over that trench of the sea that containeth seven furlongs, and that bridge which connecteth the Island with the Continent, and towards the northermost end thereof, he assigned them a lodging remote from *all noise* and fit for contemplation: to which place after he had brought them, he besought them, that since they had all those things that were necessary for the interpretation of their Laws, they would intend the same without any discontinuance of the work, untill they had brought it to perfection; and they for their parts employed all their labour and diligence that was in them possible, to the end the interpretation might be exact, intending onely and continually this labour from the morning untill three houres after noon; after which time they employed the rest of the day in their refection, and to that end they were furnished in all aboundance with all sorts of victuals. Over and besides Dorotheus presented them with a part of divers dishes which were prepared for the King: for so had his Majesty commanded it. Thus every morning entred they the King's Palace, and after they had saluted him they retired themselves to their accustomed place, and after they had washed their hands in the sea water, and were purified, they set them down in that manner to proceed and prosecute their translation. Now when the Law was fully interpreted, and the work was fully finished, in the space of *seventy* and *two* dayes: Demetrius assembled all the Jews in that

place where the Law had been translated, and caused to be read over in the presence of the Interpreters themselves, which done the assembly approved the exposition of the Interpreters; and praised Demetrius, by whose suggestions they enjoyed so great good. After this, both the Priest, the Elders of the Interpreters, and the Magistrates of the people required, that since this translation was so *happily* atchieved, it might remain *unaltered;* so that *no jot* thereof might be changed.

BEFORE CHRIST, 144 YEARS.

THE LETTER OF THE KING OF LACEDEMON, TO THE HIGH PRIEST ONIAS.

"Arius, King of Lacedemon, to Onias, health.

"We have found out a certain writing wherein it is recorded, that the Jews and Lacedemonians are of the same race, and both of them descended from Abraham. It is therefore requisite, that since *you* are *our* brethren, that you give us to understand wherein we may pleasure you, the like will we do also, and will repute that which is *yours* to be *ours;* as that which is ours shall in communitie be yours. Demoletes our messenger bringeth you our letter folded in *Square*, the *seal* whereof is an Eagle holding a Dragon in his talons."

BEFORE CHRIST, 100 YEARS.

Ptolomey Lathyrus fought against Alexander and obtained the victory. After that Ptolomey had obtained

this victory, he overran and spoiled the whole countrey, and in the evening he quartered himself in certain villages of Judea, which he found full of women and children, and commanded his souldiers, without respect of person to cut their throats, and chop them into pieces: and afterwards to cast the morsels into a boyling cauldron, and when they were well sod, to eate the same. All which he acted, to the intent that they that were fled from the battle, and retired to their own habitations, should know that their enemies would eate men's flesh; that by this means they might redoubt them the more when they should behold them.

BEFORE CHRIST, 80 YEARS.

Alexander being assailed by the Jews besieged the mightiest of them in Bathama. After he had closed up the strongest of them in the city of Bathama he besieged them; and after he had taken the city, and brought them under his subjection, he carried them to Jerusalem, where he perpetrated an unspeakable and cruel murther. For whilest he banquetted with his concubines in the sight of them all, he commanded eight hundred of them or there about, to be crucified, and before their eyes whilest they yet lived, he caused their wives and children's throats to be cut. So that by reason of this *enormous cruelty* he was called Thracidas, that is to say: as cruel as Thracian: and this title continued amongst the Jews.

BEFORE CHRIST, 80 YEARS.

After this, Alexander fell sick, by the means of his

surfeit and drunkenness; and for the space of three years he was travelled with a quartane Ague. This notwithstanding, he was always in the camp, untill such time as being wearied with travels, he died in the marches of the countrey of the Gerasens, at such time as he besieged Regaba (which is a castle situate on the other side Jordan), after he had given his wife Alexandra instructions how she should reign securely; he gave up the ghost, after he had reigned seven and twentie years, and lived fourtie and nine.

BEFORE CHRIST, 64 YEARS.

Pompey cometh into Syria, and Aristobulus sendeth him a royall present of great value, namely, a golden vine of five hundred talents price. Hereof Strabo the Cappadocian maketh mention in these words:—"There came an Embassadour out of Egypt bearing a crown of gold of *four hundred pieces;* and another from Jewry, with a vine or garden, and the workmanship was called "*Terpole,*" that is to say, recreation or delight. And this vine have we beheld at this day in the city of Rome, in the Temple of Jupiter Capitoline, having the inscription of Alexander King of the Jews; and it was esteemed and valued at five hundred talents."

Arabia bringeth forth that Balm which of all other ointments is most precious; and onely groweth in that place, and to the bigness of great dates.

BEFORE CHRIST, 22 YEARS.

The Tower of Straton, otherwise called Caesarea, build-

ed by Herod; Pireus the port of Athens, Dora, and Joppa ill harbours.

The port of Caesarea he made so spacious, that it was able to receive a great fleet. The city was finished at the end of twelve years, during which time the King was never wearied by attending the work, nor negligent in furnishing the necessary charges.

BEFORE CHRIST, 17 YEARS.

Herod built a new Temple in Jerusalem, and it is reported that during the building of it, it never rained by *day time*, but onely by night. Neither is this thing incredible, if we attentively consider those effects of God's providence.

BEFORE CHRIST, 7 YEARS.

About this time Caesarea was finished, the tenth year after it was begun to be built, the 28th year of Herod's reign, in 192 Olympiade. In the dedication hereof, there was great pomp and sumptous preparations: for all *musicians* were brought thither to strive one with the other, who was most excellent in their art; and *champions* that wrestled being naked and anointed with oyle; there was also a great many that fought with swords, and a great many of *savage beasts*; and all things else that at such times were used and in account, either at Rome or in other countries. These sports were also consecrated unto Cesar, and were to be renewed every fifth year. All this provi-

sion the King at his own cost and charges provided to be brought from any place whatsoever, to shew the greatness of his magnificence. Julia, Cesar's wife, also bestowed much of her own to the furnishing hereof, and sent many precious things out of Italy; so that the worth of them all amounted unto five hundred talents. And a great company being gathered together to behold these sports, he received all Embassadours sent unto him from other nations, to thank him for the benefits he had bestowed on them; and he lodged, feasted, and sported them: and being all day long amongst the people to see those sports, at night he received them with *banquets*, and shewed them his magnificence; and gained great praise and commendations for a worthy King. For he in all things so provided, that the *last* was *more* pleasing and grateful than the first, and caused him to be more admired. And it is reported that Cesar and Agrippa often did say that Herod's magnanimity was greater than his present revenues could bear, and that he well deserved an empire as big as all Syria and Egypt. He also built a town called "*Antipatris*," after his father's name Antipater. And likewise a castle which he called Cypron, after his mother. And a town Phaselus, in remembrance of his dead brother. Herod was liberal to strangers, but *most wicked* and *cruel* to his *own nation*.

AFTER CHRIST, 1 YEAR.

This very night the moon was eclipsed, and Herod's sickness grew more vehement. For God punished those sins which he had committed. For he was inflamed with

a lent or slow fire, which to the outward sense seemed not so vehement, but inwardly searched and afflicted all his entrails: he had also a ravenous appetite to his meat, which might nowayes be satisfied. Besides that, he had an ulcer in his bowels, with a strange and furious collick. His feet were swoln with moist, and shining flegm, and his stomach was no less affected also. Much of his body rotted and was full of crawling worms: besides all this, he had a strong convulsion of his nerves, and shortness of breath. For which cause it was a generall opinion amongst the holy men and such as had the knowledge of prophecie, that the King was thus punished for his infinite impieties and dreadful sins committed against the Majesty of God. And although he was tormented with an *unsupportable* sickness, yet had he hope to escape: and for that cause he sent for Physicians from all places, and refused none of those remedies which they thought behoveful for him. He therefore passed over Jordan and went into the hot baths of *Calliroe*, the waters whereof are potable, besides other virtues they have against all other kind of sickness: this water dischargeth itself in the Lake Asphaltites. Being there, it was thought good by his Physicians and Chirurgeons that he should refresh himself in those waters. There being set by them into a bathing tub filled with oyle, he waxed so sick, that they held him for dead. Whereupon all his household servants wept, and grievously lamented; and all his familiar friends cried out and bewailed him; with their great noise they caused him to come to himself; and seeing him wholly out of hope to escape, he gave order that there should a distribution be made to every souldier the sum of fifty drachmas, and he offered great presents to their captains

and his friends. Afterwards he returned to Jericho, where a melancholy humour possessed him, which made him unsociable, and displeased against all men; so that seeing that he must needs die, he bethought him of this facinorous action that followeth. For the noblest men amongst the nation of the Jews, resorting unto him from all parts, (upon his commandment under the express penalty of loss of life, to whosoever should neglect the same), the King shewed himself to be displeased, as well against those whom he thought guilty, as against them who had given him no occasion of discontent. For he caused them to be shut up in a place called the *Hippodrome* (which was in the tilt yard to run horses in), and sent for his sister Salome and Alexas her husband, telling them, that his end was at hand, for that his griefs did incessantly torment him, which, as he said, he ought to bear patiently; because it was an end that should happen to all men. But that which most grieved him was, that he saw himself deprived of those mournings and lamentations which a King deserved. For he was not to seek after Jews affections, neither how his death was desired and longed for by them, since that in his life time they presumed so far as to revolt, and dishonour and deface those gifts which he had bestowed upon the commonweal. He willed them, that at such time as he should cause the Hippodrome to be invironed by his souldiers, as yet unadvertised of his death, (which he would not have published before this execution were finished), and to command them to shoot their arrows at those that were shut up therein. And that when they had slain them all after this manner, they should make him triumph and rejoyce in a double joy; first, for that in his death his commandment should be

ratified by effect, secondly, for that he should be honoured by a memorable lamentation. Thus weeping, he besought his kinsfolk for the love they bare unto him, and for the faith they bare unto God, that they should not suffer him to die frustrate of his last honour. Herod caused his sonne Antipater to be put to death (who was in prison) because hearing that his father was dead, he bribed the keeper for his delivery. On receiving the news of his sonne's death, he recovered his spirits a little, through the pleasure it gave him. But being assailed afresh with grievous dolours, and urged with a desire to eat, he called for an apple and a knife: (for before time he was accustomed to pare his apples himself, and to cut a little; and afterwards to eat it): when as therefore he had gotten hold of the knife, he looked round about him, determining to give himself a mortal wound therewith, and had surely done it, had not Achiabus his nephew hastily slipt within him, and staid his hand, and called for assistance. After he had made his will, and disposed all things, some five dayes after he had caused Antipater to be executed he departed this life; having raigned after Antigonus death, for the space of thirtie and foure years, and thirtie and seven years after he was elected and approved King by the Romans: a man without respect, cruel, and severe towards all men, slave to his wrath, Lord of all laws yet so favoured by fortune, as no man more, for from a private man he became a King, and being invironed with many perils, he alwayes happily, escaped, and he lived also a very long time. And as touching his family and children, in this also in his own opinion he was happy, in that he overcame his enemies and adversaries; but in my

opinion he was most *unfortunate*. Before the King's death was thoroughly known, Salome and Alexas discharged those that were locked up in the Hippodrome, and sent every one of them home unto his own house, telling them that the King demandeth them to depart and follow their *household affairs* and *till their land:* wherein they performed a most noble action, and benefitted the whole nation with an especial good turn.

AFTER CHRIST, 28 YEARS.

Herod the Tetrach built Tiberias after Tiberius. Herod was in hatred with all the people, and accused of extreme cruelty, he was killed at a banquet, or as common report, that he was slain at such time as he was hunting.

AFTER CHRIST, 35 YEARS.

Pontius Pilate, governour of Judea, seeking to draw certain springs of water to Jerusalem, stireth up a rebellion.

AFTER CHRIST, 36 YEARS.

At that time was *Jesus* a wise man, if it be lawful to call *him* a *man*. For he was the performer of divers admirable works, and the instructer of those who willingly entertained the truth: and he drew unto him divers Jews and Greeks to be his followers. This was *Christ*, who

being accused by the Princes of our nation before Pilate, and afterwards condemned to the cross by him; yet did not those who followed him from the beginning, forbear to *love* him for the ignominy of his death. For he appeared *alive* to them the third day after, according as the divine Prophets had before testified the same, and divers other wonderful things of him: and from that time forward the race of the Christians, who have derived their *name* from him, hath never ceased.

AFTER CHRIST, 38 YEARS.

HEROD THE TETRACH AGAINST KING ARETAS, AND HIS OVERTHROW.

Divers Jews were of opinion, that Herod's army was overthrown by the just vengence of God, who punished him most justly because of the execution which he caused to be done on John *sirnamed Baptist*. For he had done this man to death, who was replenished with *all virtue*, and who exhorted the Jews to addict themselves thereto, and to execute justice towards men, and piety towards God: exhorting them to be baptized, and telling them that Baptism should at that time be agreeable unto God, if they should renounce not onely their sins, but if to the purity of their bodies they should annex the cleanness of their souls repurified by justice. Herod feared lest his subjects allured by his doctrine and perswasions should be drawn to revolt. For it seemed that they would subscribe in *all things to his advice;* he therefore thought it better to prevent a mischief by putting him to

death, than to expect some sudden commotion, which he might afterwards repent. Upon this suspicion Herod caused him to be bound, and sent to the castle of *Macheron*, where he was put to death.

AFTER CHRIST, 43 YEARS.

After King Agrippa had reigned three full years over Judea, he came to Cesarea, and there made he sports in honour of Cesar, ordaining a certain feast for his conservation, to the celebration whereof there were assembled a great number of those who were of estate and dignitie thorow the whole countrey. On the second day of this solemnity, he shewed himself, being apparelled in a robe of silver, made with admirable workmanship; and came in the same to the theater in the morning. Whereas the first reflex of the rising of the sun beating upon his robe, he shining after such a sort, that all those that beheld him, were seized with reverence and fear. Whereupon certain *sycophants* (which did not a little dishonour him) exclaimed one on the one side, the other on the other, saluting him for a God, and in speaking to him, cried out thus, "Be merciful unto us; hitherto we have feared thee as a *man*, but henceforward we will confess and acknowledge thee to be of a nature more excellent than mortal frailty can attain unto." Agrippa reproved them *not* for using these words: neither rejected he their *palpable* and *detestable* flattery. But not long after, he looking upwards; perceived an *Owl over his head* perched upon a cord, and knew the same incontinently, that he was but a message of his misfortune; whereas before

time he had denounced unto him the felicity, and conceived thereupon a most hearty and inward grief. And suddenly he was seized with a terrible griping, which began with very great vehemecy: for which cause turning his eyes towards his friends; he spoke unto them after this manner. "Behold him (said he) whom *you* esteem for a God, condemned to die, and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalf: For *I*, who by *you* have been adored as one *immortal*, am under the hands of death; But I must willingly entertain that which God pleaseth to send me. For I have not lived in obscurity, but in so great and wonderful felicity, that each one of you have termed and held me happy." Whilst he spake thus, his griefs augmented in such sort, that he was brought almost to his last; for which cause he was with all expedition conveyed into his royal palace, and the rumour was spred in every place, that very shortly he would be dead. For which cause the people with their wives and children put on sackcloth, according to the custom of the countrie, to the end they might solicit God's mercy on the King's behalf, and all the city was filled with tears and lamentations. The King that time lay in an upper chamber, and looking down into the court, saw them lying thus on the earth, could not refrain himself from tears. And after he had for the space of five days without ceasing, been tormented with griping in his belly, he gave up the ghost, in the fiftie fourth year of his age, and the seventh year of his reign.

THE WARS OF THE JEWS.

After Nero's time, all things full of trouble. *All* calamities that happened sithence the beginning of the world, being compared with these the *Jews suffered*, are of *no moment*.

BEFORE CHRIST, 162 YEARS.

Antichus being stirred up by Tobias sonnes, invaded Judea, and surprised Jerusalem.

BEFORE CHRIST 61 YEARS.

Pompey beseiged Jerusalem. Twelve thousand Jews slain in the Temple, and Pompey and his followers entered the Sanctuary which *never any man saw* before *that* time, *except* the High Priest, for it was unlawful to be revealed to strangers.

BEFORE CHRIST, 24 YEARS.

Julius Cæsar slain by Brutus and Cassius.

BEFORE CHRIST, 39 YEARS.

Antigonus with his teeth bit off Hircanus' ears, to the end that he might be no more High Priest, for none might offer sacrifice that wanted any member of his body.

BEFORE CHRIST, 37 YEARS.

Herod besieged Jerusalem. There was a mighty slaughter: for many being forced to flie into the village from whence they came, he pursued them and slew an infinite number. Lastly, rushing amongst the enemies that fled, he brake into the village, where all the houses were full of armed men, and every house top full of men to defend it: and because he easily overcame those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in companies with the ruines of the houses, wherein they were; and if any one chanced to escape, the souldiers without with swords killed them, so that there were such heaps of dead bodies, that they who had the victory could not pass thorow the streets for them.

BEFORE CHRIST, 30 YEARS.

The Arabians through extreme thirst are enforced to yield to the Jews.

BEFORE CHRIST, 10 YEARS.

Herod exercised his body in exercises fit for so valiant a mind; for he was a very skilful hunter, wherein he had alwayes his purpose, by reason of his skill in riding; so that in one day he killed fourtie wild beasts. That countrie hath many *boars*, but it hath more store of *harts* and

wild asses. He was such a warrior as no man was able to encounter withal; so that many were astonished to see him exercise himself, who admired him for casting a dart, and shooting an arrow.

BEFORE CHRIST, 2 YEARS.

The feast of Easter solemnly kept, and much sacrifice offered. Three thousand Jews slain at the feast by Archelaus, successour to Herod.

AFTER CHRIST, 40 YEARS.

Caius Cæsar calleth and reputeth himself a God.

Two miles from Ptolemais there is a river running by, called Beleus, a very little one, near unto which is the Sepulchre of Memnon, having adjoyning unto it a place of the compass of an hundred cubits, worthy of admiration. This place is as it were a round valley covered with sand like glass, which when many ships coming together, take away for ballast, so that they empty the place of it, that place is presently after covered with the like sand again. For there are winds which as it were upon purpose carry this sand from the higher places round about it thither, and whatsoever is within the mine of metal there, is presently changed into crystal or glass. And that which in my mind is more to be wondered at, is, that the sand being turned into glass, if afterwards any part thereof be cast upon the brink of this place, it is again turned into ordinary sand. And this is the nature of that place.

AFTER CHRIST, 68 YEARS.

Agrippa prophecied to the Jews their future misery: he is by the people driven out of the city with stones.

A great massacre of the Jews at Cæsarea, and 20,000 were slain. There might you see in every part of the city the dead bodies of all ages unburied, old men and children and women lying in most shameful manner. Briefly, all the countrey was filled with exceeding great calamity, and the fear of misery to come was unspeakable.

The *Scythopolitans* kill 13,000 Jews. I think it not amiss to speak of the death of Simon, who was the sonne of Saul, a man of regard; he was a man of great courage and strength of body, both which he used to the hurt of his own nation: for he daily killed many Jews, after seeing there was no chance of escape, he said to the Scythopolitans, "I will do therefore as a prophane person, kill myself with my own hands, and this death will be a sufficient punishment for my offences, and none of my enemies can boast of my death, nor insult over me." When he beheld all his family with compassion and rage mixed together, for he had a wife and children and aged parents. And first he taking his father by the haire of his head, stood upon him, and thrust him thorow, after him he killed his mother, who was willing to die. After them his wife and children, every one of them as it were offering their bodies to the sword. When he had slain all his kindred, himself remaining alive, he stretcht forth his arme, that they might see what he would do, and thrust his sword into his own body up to the hilt.

2000 and 500 Jews slain at Ascalon, and 2000 at Pto-

lemais, and the Tyrians killed divers and kept many in prison. Varus killed 70 of the chief nobility of the countrey. Many Jews slain at Alexandria, in a quarrel between the Greeks and Jews, and when they began to flee, they were massacred like beasts, and some of them were killed in the field, others burned in their houses, neither sparing infants nor old men, but killing all ages. So that all the place flowed with blood, for there were slain 50,000 Jews.

Of the massacre of the Jews by Cestius Gallus, who took Jobbe and burnt the town and killed 8000 and 400.

Cestius besieged Jerusalem, and a thousand calamities befell the Jews. The Romans covered themselves with their shields, and undermined the walls, and burned the Temple Gates.

AFTER CHRIST, 69 YEARS.

THE CRUELTY OF THOSE OF DAMASCUS AGAINST THE JEWS.

Then the people of Damascus understanding the death of the Romans, devised how to destroy the Jews which inhabited amongst them: and they thought it was easie to be accomplished, for that the Jews were already assembled in the common baths, for fear of some such matter: yet they mistrusted their women, who all, except a few, were Jews in religion. Wherefore they took great heed to conceal their intent from them: and so assaulting the Jews altogether in a narrow place, and having nothing to defend them, they put them all to the sword, and killed in one house 10,000.

JOSEPHUS INSTRUCTETH THE GALILEANS IN WAR; AND HOW THEY SHOULD OBEY IN THE WAR.

Whilst Josephus was thus ordering the estate of Galilee, there arose a traitor born in Giscala, whose name was John, the sonne of Levias, a subtle and deceitful teacher, who by vile means became the richest man in the countrey, from being very poor, who could lie at his pleasure and give credit unto lies,* who thought deceit to be a vertue, which he used towards his dearest friends; and for the hope of gain became a cruel murtherer. For first he was a thief after his own manner, and lived in woods and solitary places; at last he got him a company of audacious people like himself, at first small, but afterwards he greatly increased it. Of these he gathered 400, and with them he wasted all Galilee, and put many in mind of the miserable wars to come. Vespasian went into Judea and massacred the Jews to the number of ten thousand: and killed eight thousand more at Ascolon.

The *obedience* of the Roman souldiers was no small occasion of their victories.

The Eagle by the Romans is held the *ensign* of the Empire, and a *sign of victory.*

Gadara was beseiged and taken by Vespasian; and he also beseiged Jotapata.

Josephus fixed stakes in the ground, and fastened unto them raw oxe hides to raise the wall and beat off the shot.

Jotapata beseiged by Vespasian; Josephus obliged to deliver to his souldiers water by the measure, there

* 2 Tim. iii 13., Deceiving and being deceived.

being so little water in the city, it being summer time, and no fountains in the city. The people beseech Josephus that he would not leave them.

Vespasian beat the walls with a ram, and other warlike instruments. In the evening the Romans erected the ram against that part of the city which before they had beaten, and one of the Jews shot an arrow from the walls, and wounded Vespasian in the sole of the foot, yet the wound was not great, for the force of the arrow was spent before it came to him. And many were slain on every side, and the bodies of those that were killed, stricken against the wall, made a noise; and within the city was heard a pitiful lamentation, and weeping amongst the women: that part of the wall, whence the fight was, flowed with blood: the multitude of dead bodies had so filled the ditch before the wall, that the Romans might easily pass over into the city. The mountains echoed with the cries of the citizens. One day a woman great with child was stricken in the belly with one of the stones which they cast with slings, and the child carried forth of her from the place *three* furlongs. Josephus, in this desperate case, devised some way to repel this present calamity, whereupon he commanded the Jews to fetch scalding oyl, which they had ready, and pour it upon the Romans, so that with great pain and grief they fell from the wall and tumbled down; for the scalding oyl easily got between their flesh and armour, and scorched them like fire, and long continued hot by reason of the fatness; and the Romans being loaden with helmets and breast-plates, could not flee: so that some leapt down off the bridge, and others died from grief.

The Romans notwithstanding they were in intolerable pain, yet did they freshly assault the enemy. The Jews

used another device to make them retire, for they poured boyled *fenigreek* upon the bridge, so that they slid down, for they could not stand upon the bridge it was so slippery.

Japha was taken by Tarjanus and Titus; at which time 12,000 Jews were slain, between two walls; but the number that were slain in the city and the first conflict amounted to 15,000, and those led into captivity were 1000, 100 and 30.

Caesealis conquered the Samaritans, who wanted water so much in the mountain Garizin, that many died of thirst in one day, it being summer, and the heat vehement; and those of the Samaritans that were killed amounted to 11,000 and 600.

Jotapata taken by Vespasian, at which time 40,000 Jews were killed.

Josephus fortelleth Vespasian of his future honours; and who telling *truth* in all things, Joppe was taken by Vespasian. Some of the inhabitants of Joppe were swallowed by the waves, others shipwrecked, some killed themselves rather than be drowned; many with the waves were stricken against the rocks, so that the sea was bloody, and all the shore covered with dead bodies. There were 4,000 and 200 dead bodies cast upon the shore.

The city Tiberias yielded to Vespasian.

Tarichea was besieged by Vespasian, and the Tarich-eans destroyed.

Gamala besieged by Vespasian, and destroyed; 9,000 Jews slain, and onely two women escape.

Titus took Giscala.

AFTER CHRIST, 70 YEARS.

The beginning of the destruction of Jerusalem.

Jews massacred by the Idumaens.

Ananus the High Priest's death, the first cause of the destruction of the city.

Another massacre, wherein 12,000 young noblemen were slain.

Placidus taketh and burneth Bethenabris, and slew 13,000, and took 2,000 and 200 men alive; and a large booty of Sheep, Asses, Camels, and Oxen.

Troubles in France.

AFTER CHRIST, 71 YEARS.

THE DESCRIPTION OF THE LAKE ASPHALTITES.

It is worth the labour to describe the lake Asphaltites, which is salt and steril: yet whatever is cast into it how weighty soever it be, it swimmeth above the water; so that one, though he would upon purpose, *cannot* scarcely sink unto the bottome. Vespasian coming thither to see it, caused some to be taken, who could not swim, and their hands to be bound behind them, and cast into the midst thereof, and all of them did swim aloft, being as it were born up by the power of some spirit. Moreover, it is admirable, how this lake *thrice* in every day changeth colour; and shineth diversly, according as the beames of the sun do sundry wayes fall upon it. And in many places it casteth up pieces of black bitumen in greatness

and shape like *a bull without a head*, and these float above the water. They that get their living upon this water, finding this bitumen, that is thus gathered together, draw it to their boats, and it is so tough and clammy, that having filled their boats herewith, it is not easie to get them away, but their boat is as it were fastened: so it hangeth upon the rest of that mass of bituminous matter, till it is separated from it by some powerful liquid.

This bituminous matter is good for to close the rifts of ships, and also to cure many diseases. This lake is five hundred and eightie furlongs long, being extended unto Zoar, which is in Arabia, and it is a hundred and fiftie furlongs broad. Neer unto this lake is the land of Sodom and Gomorrah, sometime both fertil and rich: but now all burnt, being (as it is reported) for the great impiety of the inhabitants, consumed by lightning and thunder. One may here behold as it were the sign and reliques of that fire; for one may yet see as it were the fashion and tokens of fine cities, and trees and fruits springing up in the ashes; which fruit to the eye seemeth like unto other fruits; but if you handle them they fall to ashes and smoak.

Vespasian was elected Emperour according as Josephus had fortold.

Titus was sent by his father against the Jews, and repairs Jerusalem.

AFTER CHRIST, 72 YEARS.

GREAT SLAUGHTER IN THE TEMPLE AT JERUSALEM, AND DREADFUL LAMENTATIONS AND MOURNING. THE PEOPLE IN GREAT WANT, AND MANY DIE FOR HUNGER. JOSEPHUS' LOVE AND CONSTANCY TOWARDS HIS COUNTREY. THE JEWS REFUSED TO YIELD, AND ASSAULTED THE ROMANS.

A wonderful famine in the city, which increased every day more and more, so that now there was *no corn* in the city, they that were pined with famine, were by this barbarous people slain. Both rich and poor secretly exchanged *all* that they had for *one* bushel of corn, and presently shutting themselves in the secretest room of their house, some of them did eat the corn as it was, unground: others made bread thereof, as necessity and fear required. No man in the whole city sate down to eat his meat on a table, but greedily taking it, *not* boyled from the fire, they even, raw as it was, did eat it. *Most miserable* was this kind of living, and spectacle which none without tears was able to withold. And nothing doth disarm men more than shame; for during this famine, *no reverence* was had towards any man: for wives took the meat even out of their husbands' mouths, and children from their parents, and mothers even from their infants, which was the most lamentable thing of all. No body had now any compassion, neither did they spare their dearest infants, but suffered them to perish even in their arms taking from them the very drops of life. Yet could they not thus eat in such secresie, but presently some came to take away from them that whereon they fed. For if in

any place they saw any door shut, presently they conjectured that they in the house were eating meat, and breaking down the doors they came in, and taking them by the throat, they took the meat already chewed, and ready to be swallowed down. The old men were driven away, and not permitted to keep and defend their food from being taken from them; the women were drawn up and down by the haire of the head, for that they hid between their hands some part of their meat, and would not forgo it. They also devised most barbarous and cruel torments to extort food from others; and it is abominable to hear what the people endured to make them confess *one* loaf of bread, or *one* handful of corn which they had hidden. These miscreants did not yet for all this feel either hunger or thirst, but they did it onely to exercise their cruelty towards the Jews.

THE JEWS CRUCIFIED, AND THE RAMPIRES BURNT.

After the fight, they were beaten and tortured *all wayes* possible, and crucified before the city walls. Titus deemed this calamity most miserable, for every day 500 Jews, and sometimes more, were taken. The souldiers for a hatred which they conceived against our nation, crucified all they took, one after one fashion, and another after another, in derision. And the multitude of the captives was so great, that there remained no more space to set crosses in, nor any more crosses to crucifie bodies upon. The Jews carried the kindred of those that were fled out of the city to the Romans, and shewed them the torments they suffered. Titus cut off many captives' hands, and sent them into the city, that their calamity might testifie them to be captives.

WORSE FAMINE IN JERUSALEM.

The famine now increased, and consumed whole households and families, and the houses were full of dead women and children; and the streets filled with the dead bodies of old men: and the young men, swoln like dead men's shadows, walked in the market place, and fell down dead where it happened. And now the dead bodies were so great, that they that were alive could not bury them, nor cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them, as they were burying them. And many being yet alive, went into their graves and there died. Yet for all this calamity, was there no weeping nor lamentation, for famine overcame all affections. And they who were yet living without tears, beheld those, who being dead were now at rest before them. There was *no noise* heard within the city, and the still night found all full of dead bodies: and which was *most miserable of all*, the thieves at night came and took away that which covered the naked dead bodies, and went laughing away, and in their bodies they proved their swords, and upon pleasure onely thrust many thorow, yet breathing. Yet if any had desired them to kill him, or to lend him a sword to kill himself, that so he might escape the famine, they denied him. And every one that died, as he was dying, fixed his eyes upon the Temple, and beheld it now with grief, leaving the seditious behind them. Who now not able to endure the stink of the dead bodies, that lay corrupted above the ground, first commanded that all such

should be buried at the charges of the city: at last, finding not place wherein to bury them all, they threw them over the walls into the ditch. When Titus, going about the walls, beheld all the ditch filled with dead men's bodies, he lamented, and lifting up his hands to heaven, he called God to witness, that it was not his doing. Such was the estate of the city. Now the Romans, when none of the seditious durst make any more excursions, passed their time in joy and mirth: for *they* had neither suffered famine nor sorrow, having abundance of corn, and all other necessaries out of Syria, and many standing before the walls, and shewing their abundance of victuals unto the Jews, did so much more increase their famine.

Ananias the Priest, with fifteen of the noblest people slain.

Many became by famine all swollen, as though they had the dropsie, and presently filling their empty bodies, they burst, and so all died, save onely those who being wary, did by little and little accustom their bodies to food, which they had long wanted. Yet they who did thus escape, fell into another grievous misfortune: for one of the Jews that were fled unto the Romans, was found amongst the Syrians, gathering gold out of his own dung, which he had swallowed, for that the seditious did search all, and take that they could find from them, (for there was great store of gold in the city). This device being discovered in one, presently a report was spread all over the camp, that the Jews that fled from the city, came full of gold. And I am persuaded that there was no greater calamity befell the Jews than this: for in one night the bodies of 2,000 were ript up to see if they could find any gold or silver within them. Titus hearing of this cruelty,

had caused the authors hereof to have been compassed round with horsemen, and slain with darts, and had the multitude of offenders been known, many more of them should have been punished. But now God who had given over the people to perdition, suffered all things to be turned to their destruction: for that which Cæsar did so strictly forbid, was secretly committed against the poor Jews that fled for mercy unto the Romans. From the 14th day of April, until the first of July were carried out of one gate, *a hundred fifteen thousand and fourscore* dead bodies. And certain noblemen flying unto Titus after this, reported there were dead in the city, 600,000 poor folks, which were cast out of the gates, and the others that died were innumerable, and that when so many died that they were not able to bury them, that then they gathered them together in the greatest houses; and there shut them up. A bushel of corn was sold for a talent which is *six hundred crowns.* And after the city was compassed with a wall, that now they could not go out to gather any more herbs, many were driven to that necessity, that they raked sinks to find old dung of oxen to eat; and so that dung, oathsome to behold, was their meat. The misery of Jerusalem every day increased. And it was a miserable sight to see the multitude of dead bodies heaped together in the city, from which came a pestilent and infectious smell, so that it hindred the souldiers from making excursions. For they were forced to tread upon dead bodies as though they were to march along a field covered with dead carcasses. The famine was so dreadful they were obliged to gather such things to eat, as the most filthy living creatures would have loathed. In brief,

they did eat their girdles and shoes, and the skins that covered their shields; so that a little old hay was sold for foure Attiques. But what need is it to shew the sharpness of this famine by things that want for life? I will account an act never heard of, neither among the Greeks nor any other barbarous nation, horrible to be rehearsed and incredible: so that I would willingly omit this calamity, *lest posterity* should think *I lie*, had not I many witnesses hereof. A certain woman named Mary, dwelling beyond Jordan, the daughter of Eleazar, of the town of Vitezokia (which signifieth the house of Hysope), descended of noble and rich parentage, flying with the rest unto Jerusalem, was there with them besieged, her other goods, the tyrants had taken from her, the thieves daily came into her house, and took away whatever she had: whereat the woman, greatly moved, cursed them, and with hard speeches animated them the more against her, yet no man either for anger, or compassion would kill her, but suffered her to live to get them meat; but now she could get no more, and famine invaded her, with rage and anger more than danger. Wherefore by rage and necessity she was compelled to do that which nature abhorreth, and taking her sonne unto whom she then gave suck; "O miserable childe (quoth she), in war, famine and sedition, for which of these shall I keep thee? If thou continue among the Romans, thou shall be made a slave, yet famine will prevent bondage, or else sedition worse than them both. Be therefore meat for me, a terrour unto the seditious, a tragical story to be spoken of by posterity, and that which is onely yet unheard of among the calamities of the Jews." Having thus spoken, she slew her sonne, and did seeth the one half of him, and eat it, the rest she reserved covered. Presently came the seditious,

smelling the scent of that execrable meat, threating presently to kill her, except she forthwith brought some of that unto them which she had prepared. Then she answered that she had reserved a good portion thereof for them, and uncovered that part of her sonne which she had left uneaten, at which sight they trembled, and a horror fell upon them. But the woman said "this is truly my sonne, and my doing, eat you of it, for I myself have eaten of it, and will eat the rest." Then the seditious departed thereat, onely trembling; and scarcely permitting this meat to the mother. Presently the report of this hainous crime was bruited all about the city, and every man having before his eyes this execrable fact, trembled as though himself had done it. And now all that were vexed with this famine, hastened their deaths, and he was accounted happy that died before he felt this famine. This unnatural fact was soon after recounted unto the Romans, and some of them would not believe it; others pitied them within the city, and many thereat increased their hatred towards that nation.

The Temple was burnt by the Romans, the tenth of the month of August, on which day before time, it was burned by the King of Babylon. From the time that Solomon began the *first* Temple, unto the destruction of the *second* Temple, which happened the second year of Vespasian's reign, were a thousand, a hundred and thirtie years, seven months and fifteen days; and from the building of the latter Temple, which Aggaeus built in the second year of the reign of King Cyrus, unto the destruction thereof, now in Vespasian's reign, were six hundred thirtie nine years, and five and fortie dayes.

6000 Jews were in the porch of the Temple when consumed by fire.

OF THE STRANGE SIGNS AND TOKENS THAT APPEARED BEFORE THE DESTRUCTION OF JERUSALEM.

These miserable people were easily persuaded by impostors who did bely God, yet would they not believe, nor give any ear or regard unto certain tokens and signs of the ruin of their city; but as it were blinded, neither having eyes nor souls, they counterfeited themselves not to see what God foreshewed them. One while there was a *comet* in form of a fiery sword, which for a year together did hang over the city; another time, before the first revolt and war, the people being gathered together to the feast of unleavened bread (which was the eighth day of April), the ninth hour of the night, there was *so much light* about the Altar and Temple, as though it had been bright day, which remained half an hour; this the ignorant people interpreted as a good sign; but they that were skilful in holy scriptures, did presently judge what would ensue before it came to pass. At the same festivity, a *cow* led to be sacrificed at the Altar, brought forth a *lamb* in the midst of the Temple; and the *inner gate* of the Temple on the east side being of massive brass, which at night time had alwayes at least twentie men to shut it, and was bound with locks of iron, and was barred with bars, the ends whereof went into *moreis (quere* mortised) holes in the stones on either side of the door (the stones being on each side one whole stone), was *seen* at the first hour of the night *to open of its own* accord: which being presently related to the Magistrate by the keeper of the Temple, he himself came thither and could hardly shut it, and this also to the ignorant seemed a good sign, affirm-

ing that God opened unto them the gate of his blessings; but the wiser sort judged that the defence of the Temple would decay of its own accord, and that the opening of the gate foretold that it should be given to the enemies, affirming one unto another that this sign signified desolation. A little while after the feast dayes, on the 21 day of May, there was seen a *vision* beyond all belief, and perhaps that which I am to recount might seem a fable, if some were not now alive that beheld it, and that calamity worthy to be so foretold ensued; for *before* the sun set, were seen inthe *ayr*, *iron chariots*, all over the countrey, and *an army in battel aray* passing along in the clouds, and begirting the city. And upon the feast day called Pentecost, at night, the Priests going into the inner Temple to offer their wonted sacrifice, at first felt the place *to move* and *tremble*, and afterward they heard a *voice* which said, "let us depart hence." And that which was *most wonderful of all*, one Jesus, the sonne of Ananus, a countrey man, of the common people, foure years before the wars began, when the city flourished in peace and riches, coming to the celebration of the feast to Jerusalem, which we call the feast of Tabernacles, suddenly began to cry out thus: "A voice from the east; a voice from the west; a voice from the foure winds; a voice against Jerusalem and the Temple; a voice against men and women newly married; a voice against all this people;" and thus crying night and day, he went about all the streets of the city. Some of the nobility, disdaining misfortune, took him and scourged him with many stripes: but neither secretly speaking for himself, nor to those that did beat him, persevered crying as before. The Magistrates then thinking (as indeed it was) that the man

spake this through some divine notion, led him unto the General of the Romans, where being beaten till his bones appeared, he never intreated or wept, but, as well as he could, framing a weeping voice, he cryed, "Wo, wo unto Jerusalem." Albinus (being then Judge) asked him what he was, or of whence, or wherefore he said so? but he made him no answer. Yet he ceased not to bewail the misery of Jerusalem, until Albinus thinking him out of his wits, suffered him to depart. This man, even until the time of war, never went to any citizen, nor was seen to speak to any one; but still as it were studying of some speech, he cried, "Wo, wo unto Jerusalem." Neither did he ever curse any one, though every day one or other did beat him, nor thank any one that offered him meat. All that he spake unto any one was this heavy prophecy. He went crying as aforesaid, chiefly upon holy dayes, so doing continually for the space of seven years and five months, his voice never waxed hoarse nor weary, till in the time of the siege, beholding what he foretold them, he ceased; and then once again upon the walls going about the city, with a loud voice he cryed, "Wo, wo to the city, Temple and people:" and lastly he said, "Wo also to myself," which words were no sooner uttered, but a stone shot out of an engine, smote him, and so he yielded up the ghost, lamenting them all. If any one do diligently consider all this, he shall find that *God hath a care of mankind*, and doth *every way* forshew betime what is most *expedient* for them; and they through *their own* madness, to have voluntarily perished in their wickedness.

The number of the captives that were taken during the whole time of war, was 97,000, and the number of all that died and were slain during the siege was 110,000, the

most of them being Jews by nation, but not inhabitants of that place. For being assembled together from all parts to the feast of unleavened bread, presently and on a sudden they were invironed with war; and first of all a plague fell among them by reason of the straitness of the place, and immediately after famine, which then followed it.

AFTER CHRIST, 73 YEARS.

Vespasian, at his return, was received by the Romans with great joy and pomp, for all the people did reverence him, though absent as though he had been present with them, desiring to see his expected arrival.

AFTER CHRIST, 74 YEARS.

The famous triumph of Vespasian and Titus, who celebrated many sumptuous pastimes in all the cities of Syria, and Vespasian and Titus were arrayed in most precious garments.

AFTER CHRIST, 75 YEARS.

The Romans carried many of the spoils taken in the war, and many ships followed carrying the spoils: amongst all which, those that were taken in the Temple of Jerusalem were most excellent; a golden table weighing many talents, and the Jews' *Law*, which was the last of all the

spoils. Then followed many that carried the image of Victory, all made of gold and ivory. Afterwards came Vespasian, and after him Titus, and with him Domitian, gallantly adorned and mounted upon an excellent horse, and so they went all to the Temple of Jupiter Capitolinus, and there was the end of all this pomp, where they made some abode.

Herodium and Machaerus were taken by Bassus, and 1700 Jews slain by the Romans, and Bassus also killed 3000.

King Antiochus died.

AFTER CHRIST, 76 YEARS.

Massada, a most strong castle, was taken.

Bassus died in Judea.

Divers sorts of torments and tortures inflicted on them who refuse Cæsar's sovereignty.

A great massacre of Jews at Cyrene.

ANTIQUITIES OF THE JEWS.—AFTER CHRIST, 63 YEARS.

ALBINUS, GOVERNOR OF JUDEA.

He ascended and sate down in the Tribunal, assisted by the Judges, and caused James the brother of Jesus, who was called Christ, to appear before him, with certain others, and accused them for transgressing the Law, and blasphemy against God, and caused them to be stoned to

death. Some of them that were men of upright conscience within the city, and diligent observers of the Law, were very much displeased with this act, and sent secretly unto the King, beseeching him to prohibite Ananus, that hereafter he should commit no such like offence: for this his first action was *not* allowable.

THE PHOENICIANS AND CADMUS THE FIRST INVENTORS OF LETTERS.

Among the Greeks there is not any writing more ancient than Homer's Poem. Josephus writ the history of the Jews' wars, being at Rome.

Carthage built in Africk by Dido, Pigmalion's sister, 1233; destroyed, 146; rebuilt, 123 before Christ.

The walls of Babylon built of brick and bitumen.

Cheribus, an ancient Poet, maketh mention of the Jewish nation, and affirmeth that they warred under Xerxes against the Greeks, and numbereth them of the countries that followed him, and lastly spoke of them thus:

" A people strange followed this royal throng,
Their language was th' unknown Phoenician tongue,
In th' hills of Solymus their dwelling was,
Near to a lake* for greatness which did pass,
Their heads were shav'd, and for the head's attire
They wore an horse skin dryed at the fire."

Touching the verity of the history of the Jews (says Josephus), it is such as no man need to doubt of, for I affirm that to be the onely scope which I aimed at in this whole work.

* Asphaltites.

OF VARIOUS SECTS IN THE CHRISTIAN WORLD.—(EVANS).

ATHEISTS.—*Ab-a-et-theos* without God. The Atheist does not believe in the existence of a God. He attributes surrounding nature and all its astonishing phenomena to chance, or a fortuitous concourse of atoms. In the last century, Spinoza was its most noted defender.

DEISTS.—From *Deus*, a God. The Deist believes in a God, but rejects a written revelation from him. The present Deists are of two sorts, those who believe, and those who disbelieve in a future state. Deists are often called Infidels (from *infidelis*), on account of their want of faith in the christian religion.

JUDAISM is the religious doctrine and rites of the Jews, who are the descendants of Abraham, a person of eminence chosen by God, soon after the flood, to preserve the doctrine of the divine Unity among the Idolatrous nations of the earth.

CHRISTIANITY (to which Judaism was introductory) is the last, and *most perfect* dispensation of revealed religion with which God has favoured the human race. It was instituted by Jesus Christ our Blessed Saviour, the Son of God, who made his appearance in Judea near two thousand years ago; and his religion is now spread over a considerable part of the globe. The evidences of the christian religion are comprised under historical testimony, prophecies, miracles, the internal evidence of its doctrines and precepts, and the rapidity of its first propagation among the Jews and Gentiles.

TRINITARIANS.—The Trinitarian believes the doctrine of a Trinity, by which is generally understood, that there are three distinct persons in one undivided Godhead, the Father, the Son, and the Holy Ghost.

THE ATHANASIANS are nearly allied to the former, a name derived from Athanasias, a father of the Christian Church. The creed which bears his name is not his composition.

THE SABELLIANS, so called from Sabellius, the founder of this sect.

THE ARIANS derive their name from Arius, a Presbyter of Alexandria, who flourished about the year 315, and the propagation of whose doctrines occasioned the famous council of Nice, assembled by Constantine in the year 325.

THE SOCINIAN takes his name from Faustus Socinus, who died in Poland in 1604. They have appropriated to themselves the appellation of Unitarians, and by this name are now more generally distinguished.

THE CALVINIST adheres to the doctrines taught by Calvin at Geneva in 1540.

THE ARMINIAN favors the tenets of Arminius, the disciple of Beza, and latterly an eminent professor of divinity at Leyden, who flourished about 1600.

THE BAXTERIANS derive their name from Richard Baxter, their founder.

THE ANTINOMIAN, from αντι against, νομος a law. John Agricola was the founder of this sect, and a disciple of Luther.

THE PAPISTS (from Papa a Latin word signifying father) so denominated from their leading tenet, the infallibility and supremacy of the Pope.

THE GREEK OR RUSSIAN CHURCH bears a considerable resemblance to the Church of Rome.

PROTESTANTS are all who dissent from Popery, into whatever sects they have been since distributed. They were called Protestants, because they protested at the diet of Spires in 1529, against a decree of the Emperor Charles the fifth, and declared, that they appealed to a general council.

The appellation HUGONOTS was given to the French Protestants in 1561. The term is by some supposed to be derived from a gate in Tours, called Hugon, where they first assembled.

THE EPISCOPALIANS, in the modern acceptation of the term, belong more especially to the Church of England, and derive this title from Episcopus. They insist on the divine origin of their Bishops, and other Church Officers, and on the *alliance between Church and State.*

DISSENTERS from the Church of England made their first appearance in Queen Elizabeth's time; when, on account of the extraordinary purity which they proposed in religious worship and conduct, they were called Puritans.

The members of the KIRK OF SCOTLAND, strictly speaking, are the only Presbyterians in Great Britain.

THE INDEPENDANTS deny not only the subordination of the Clergy, but also all dependancy on other assemblies.

THE BROWNISTS were the followers of Robert Brown, a Clergyman of the Church of England, who lived about 1600; who separated himself from her communion and afterwards returned.

THE BAPTISTS are distinguished from other denominations respecting the mode and subject of baptism.

THE METHODISTS sprang up about the year 1730 at Oxford, and were divided into two parties; the one under Mr. G. Whitfield, are Calvinists, the other under Mr. J. and C. Wesley, who are Arminians.

THE MORAVIANS are supposed to have arisen under Nicholas, Count of Zinzendorf, a German Nobleman, who died 1760. They were so called because the first converts to this system were some Moravian families. They direct their worship to Jesus Christ; are much attached to instrumental and vocal music in their religious services, and are fond of forming themselves into classes according to sex, age, and character. They celebrate Agapæ, or love feasts, and cast lots to know the will of the Lord. The sole right of contracting marriage lies with the Elders.

THE SANDEMANIANS originated in Scotland about the year 1728, where they are still distinguished by the name of Glassites, after their founder, Mr. J. Glas.

THE SABBATARIANS are a body of Christians who keep the seventh day as the Sabbath, and are to be found principally among the Baptists.

HUTCHINSONIANS, the followers of John Hutchinson, born in Yorkshire, 1674.

THE MYSTICS are those who profess a pure and sublime devotion. Passive contemplation is the state of perfection to which they aspire.

THE MILLENARIANS are those who believe that Christ will reign personally on earth for a thousand years. The doctrine of a Millenium is not of Christian, but Jewish origin.

THE SWEDENBORGIANS are followers of Emmanuel Swedenborg, a Swedish Nobleman, who died 1772.

THE QUAKERS appeared in England about the year 1650. George Fox, the founder of this sect, was born 1624.

OF THE JEWISH SECTS.

THE PHARISEES were a set among the Jews that had existed about 108 years before Christ (according to Josephus). Their name was derived from Pharas, an Hebrew word, which signifies separated or set apart. Their distinguishing dogma was a scrupulous adherence to the traditions of the Elders.

THE SAMARITANS were a mixture of such Jews as remained in the land when the ten tribes were carried away captive; or of those that afterwards returned thither upon several occasions.

THE SADDUCEES was the most ancient sect among the Jews. They derived their name from Sadoc, a certain teacher, who existed a few years before the sect of the Pharisees was established. It is said, however, that this sect (the Sadducees) derived their principles from Antigonus Sochæus, about 250 years before Christ.

THE NAZARITES, of whom we read both in the old and new Testament. The laws concerning the Nazarites, are to abstain from wine and all intoxicating liquors, to suffer their hair to grow, not to come near any dead body, and at the end of the time, to offer certain sacrifices, to shave the head at the door of the Temple, and to burn the hair "in the fire which is in the sacrifice of the peace offerings" (vide Numbers chap. 6). From Nazar an Hebrew word, signifying divided.

THE HERODIANS may be considered as a political rather than a religious sect, and were a set of men strongly attached to the family of Herod, and of particularly profligate principles. St. Mark tells us that Christ warns his disciples to "beware of the leaven of Herod," and St. Matthew, "beware of the leaven of the Sadducees," and hence some have imagined that the Herodians were of the sect of the Sadducees.

THE GALILÆANS were a turbulent and seditious sect. Their leader was Judas of Galilee; and it is highly probable that the Zealots, mentioned at the seige of Jerusalem, were of this sect.

THE ESSENES were directly opposite to the Pharisees, with respect to their reliance upon tradition and their regard to the ceremonial law. They existed in the time of our Saviour, but are not mentioned in the new Testament.

OF THE JEWISH FEASTS.—(BEAUSOBRE).

THE PASSOVER was so named from the Angels passing over the houses of the Israelites, and sparing their first born, when those of the Egyptians were put to death.

The second Festival of the Jews was the Pentecost, which was so called, because it was kept on the fiftieth day after the feast of unleavened bread. This festival was appointed to commemorate the giving of the law from Mount Sinai.

The day of EXPIATION happened between the Pentecost and the feast of the Tabernacles.*

* Which was held at the close of the whole harvest and vintage, (Deut. xvi. 13.) to acknowledge the bounty of God, in crowning the year with his blessings.

ON PARABLES.—(Bishop Porteus).

The word Parable is sometimes used in Scripture in a large and general sense, and applied to short sententious sayings, maxims or *aphorisms*, expressed in a figurative, proverbial, or even poetical manner. But in its strict and appropriate meaning, especially as applied to our Saviour's parables, it signifies a short narrative of some event or fact, real or fictitious, in which a continued comparison is carried on between sensible and spiritual objects, and under this similitude, some important doctrine, moral or religious, is conveyed and enforced. This mode of instruction has many advantages over every other, more particularly in recommending virtue, or reproving vice.

PROPHECY.

The chief design of prophecy is to bear constant witness to religious truth. The promise made to Adam after his fall may be considered as a prophecy of general salvation by the Messiah, the Redeemer of the world.

MAGI.

In many parts of Persia and Arabia, Colleges of Magi were settled, who studied Astronomy, and devoted themselves to a purer religion than was observed by their heathen neighbours, for they abhorred the adoration of images, made in the form of men and animals, and wor-

shipped one only God, represented under the Symbol of fire. They were therefore the fittest of all the ancient heathens to have the first knowledge of the Son of God, and of salvation by him, imparted to them, for when Jesus was born in Bethlehem of Judea, there came wise men from the east of Jerusalem, saying "where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." St. Matthew, chap. 2, ver. i. In the 72 Psalm it is written, "the Kings of Arabia and Saba shall bring gifts," which plainly refers to the offering of the Magi. It is a very remarkable circumstance that one of the ancient commentators on the Timaeus of Plato, alluding to this very star, expresses himself in these words: "There is a still more sacred and venerable tradition, which relates, that by the rising of a certain uncommon star, was foretold, no diseases or deaths, but the descent of an adorable God for the salvation of the human race, and the melioration of human affairs; which star, they say, was observed by the Chaldæans, who came to present their offerings to the newborn God.

The Jewish historians assert that the sons of Heber did not concur with the rest in the attempt to build the Tower of Babel, and therefore retained the primitive language. His posterity were called Hebrews.

Jacob removed with all his family into Egypt on account of the famine, when his son Joseph was the chief man in the country. Pharoah reduced the descendents of Jacob to slavery. If we include men, women, and children, the number of the Israelites that departed from Egypt under the guidance of Moses, could not be less than 1,500,000, which was a vast increase from 70 persons in about 200 years.

ON THE BOOK OF PROVERBS.

The scope and design of this Book for the most part is this, to testify of Jesus: the parables and similitudes under moral ideas and natural subjects, relate to the knowledge and experience of the children of God in their passage through the world; thus, to know *wisdom* and instruction, and to perceive the words of *understanding*, is, in the words of the new Testament language, to experience Christ, and his discipline, or ways of salvation, and to spread before the eyes of the mind, the words or revelation of the holy spirit, to receive into the heart *the discipline* of spiritual *understanding*, righteousness, and the decree or counsel of God and his ordinances. According to the plan of this excellent book, Christ is to be understood generally as *Wisdom*, and the Holy Spirit by *Understanding:* and they are put in opposition to the stranger, or evil spirit, in the strange woman; that is to say, in the world and the flesh, whose object is, enticement to sin, and whose end is death and hell. The *nine first* chapters, particularly if read in this point of view, both illustrate and harmonize with the doctrines and experience laid down in the new Testament, and shew, that those who *love* God (that is the children of God), in all ages, have received the same mind and heartfelt enjoyment of divine things, as well before the coming of Christ as after.

THE WEEPING WILLOW.

(*Salix Babylonia*).

(BIBLE TRANSLATION).

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the Willows that grew in the midst thereof.—*Psalm*, cxxxvii. 1, 2.

The *Salix Babylonica*, that is the Willow of Babylon, or our English weeping Willow, is a native of the Levant, the coast of Persia, and other places in the East. The manner of its introduction into England is curious; the account is as follows: Pope, the celebrated poet, having received a present of Turkey figs, observed a twig of the basket, in which they were packed, putting out a shoot. The twig he planted in his garden; it soon became a fine tree, and from this stock, all our weeping Willows have descended. This species of Willow is generally planted by a still pool, to which it is a beautiful appropriate ornament; and when in misty weather, drops of water are seen distilling from the extremities of its branches, nothing can be more descriptive than the title it has obtained of *the weeping Willow*.—(*From the "Penny Sunday Reader," by the Rev. T. E. N. Molesworth*, 1836.)

(FROM COMPANION TO THE BIBLE).

The Jews in Egypt, forgetting the Hebrew language, procured the sacred books to be translated into Greek for their use, and a copy of them was placed in the royal library of Ptolemy Philadelphus, about the year B. C. 284. This translation of the scriptures into Greek, which is called the septuagint, became commonly used in all the churches of the Jews wherever they were dispersed. This version became one of the most considerable fruits of the Grecian conquests. Soon after the publication of the apostolic writings, the Bible was translated into Latin, for the use of the Christians using that language.

(FROM AN ACCOUNT OF WATERING-PLACES IN ENGLAND).

A singular story is told of a robin redbreast, who for fifteen years inhabited the cathedral at Bristol, and received its subsistance from the hands of the verger. During the time of divine service, it usually perched on one of the mitres of the organ, and accompanied the solemnity with offering up its harmonious praise. The following lines were written by a member of that church, on this little chorister!

Sweet social bird! whose soft harmonious lays,
Swell the glad song of thy Creator's praise,
Say, art thou conscious of approaching ills,
Fell winter's storms, the pointed blast that kills?

Shun'st thou the savage north's unpitying breath,
Or cruel man's more latent snares of death?
Here dwell secure: here with incessant note,
Pour the soft music of thy trembling throat.
Here, gentle bird, a sure asylum find,
Nor dread the chilling frost, nor boisterous wind.
No hostile tyrant of the feathered race
Shall dare invade thee in this hallowed place;
Nor while he sails the liquid air along,
Check the shrill numbers of thy chearful song.
No cautious gunner, whose unerring sight,
Stops the swift eagle in his rapid flight,
Shall here disturb my lovely songster's rest,
Nor wound the plumage of his crimson breast.
The truant school-boy, who, in wanton play,
With viscid lime involves the treacherous spray,
In vain shall spread the wily snare for thee,
Alike secure thy life and liberty.
Peace then, sweet warbler, to thy fluttering heart,
Defy the rage of hawks, and toils of art,
Now shake thy downy plumes, now gladlier pay
Thy grateful tribute to each rising day,
While crowds below their willing voices raise,
To sing with holy zeal Jehovah's praise;
Thou, perch'd on high, shalt hear th' adoring throng,
Catch the warm strains, and aid the sacred song;
Increase the solemn chorus, and inspire
Each tongue with music, and each heart with fire.

(FROM THE SAME).

The following Epitaph was written by Mr. Mason, the poet, on his own Wife, who died in a consumption, in the 28th year of her age, and was interred at Bristol.

Take, holy earth, all that my soul holds dear!
Take that best gift, which heaven so lately gave.
To Bristol's fount I bore, with trembling care,
Her faded form: she bow'd to taste the wave,
And died. Does youth, does beauty read the line?
Does sympathetic fear their breasts alarm?
Speak, dead Maria, breathe a strain divine:
Ev'n from the grave thou shalt have the pow'r to charm.
Bid them be chaste, be innocent like thee;
Bid them in duty's sphere as meekly move,
And if so fair, from vanity as free;
As firm in friendship, and as fond in love;
Tell them, tho' 'tis an awful thing to die,
('Twas even to thee!) yet the dread part once trod,
Heav'n lifts its everlasting portals high,
And bids the pure in heart behold their God.

(BY MRS. LESLIE).

To Mrs. General Dixon, on the death of her infant boy, aged five years, who was found drowned in the river Annan.

Oh Annan, cruel Annan! to the sea
Hasten thy dismal waves, they blast the sight;

Have they not swallow'd infant innocence,
Blighted a mother's hopes, a father's joys?
" Whom the Lord loveth he chasteneth," blessed words,
How soothing to the soul when overwhelm'd
With anguish deep as thine. Such heartfelt woe
His power alone can heal, who to the winds
And stormy ocean's waves, said "peace, be still."
Oh! hear *His* blessed voice, it whispers thee,
Thy son is in his Heavenly Father's house;
With such the glorious realms above are filled.
Heaven's chariot, like Elijah's, bore him hence,
And kindred spirits hail'd him from on high,
Where angels met him with a love like thine.
His voice who came to save our souls from death,
Blest little children, and said, "forbid them not
To come to me." And can a mother's heart
Refuse to give a dear, a precious pledge
To *Him*, who died that he might ever live?
Oh! tender mother, dry thy falling tears,
With patience wait 'till God's appointed time,
Then thou shalt hear his seraph voice in Heaven.
Yes, it will greet thee *there* with joy more pure,
(If joy more pure can be), than when on earth
Thou listen'd to his warblings; heard him lisp
His praise who gave him to thee; heard him pray
For blessings on his happy mother's head:
Then blest beyond a parent's utmost hopes;
And still thou art most blest; thou hast restored
An heir to his immortal crown, hast given
An Angel to thy God, to hymn his praise;
To join the happy train of Cherubims,
Where grief and pain and sorrow are no more,
And in due time to welcome thee above.

RUTH AND NAOMI.

BY MRS. RILEY. (1837.)

LEAVE thee, my mother! think'st thou we can part?
Doth not thy look belie thy lip's command?
Will not the sunshine of one faithful heart
Cheer thy sad journey to thy native land?
A sonless, widow'd wanderer though thou be,
Thou art not childless while I am with thee.

Thy slightest wish was wont, in happier days,
In our glad home to serve as a behest;
Thy wish, if not thy word, she still obeys,
When thy child seeks with thee a peaceful rest,
Where Israel's faith with Israel's name is found,
And holy worship makes it sacred ground.

Think'st thou, the faith taught by the lips I lov'd,
Hath faded with the voice that gave it birth?
That vision of a life to come, which prov'd
His hope in death, is dim'd by thoughts of earth?
No, through the night of sorrow, that bright star
Hath pointed to a home of peace afar.

Together we rejoic'd in brighter years;
Sharing the self-same home, the self-same lot,
Together we have mingled bitter tears:
To leave thee now, my mother, ask me not!
Where'er thou wand'rest, thither will I roam—
Thy God shall be my God, thy home my home.

(FROM THE LIFE OF MELANCTHON.)

Lines composed by Melancthon to the memory of his friend Luther.

LUTHER, illustrious name! is now no more;
Let the true church with streaming eyes deplore
A teacher firm in faith—nay, rather say
A father, from his children snatch'd away.
Luther is gone!—the pilot of our course:
O let the tearful muse his name rehearse—
Let all the pious join with me to mourn,
Orphans should thus bedew a father's urn.

(FROM THE SAME.)

Lines composed by Philip Melancthon, to adorn the tombstone of his beloved Wife.

DEPOSITED beneath this hallow'd earth,
Lies Catherine's dust, of Crappin's house by *birth:*
To Philip join'd by wedlock's sacred name—
Philip—whose writings will prolong their fame.
Virtues which Christ bestow'd adorn'd her life,
And such as Paul affirms became a wife.
Her Philip absent, mourn'd the chast'ning rod—
By filial tenderness beneath this clod
Her body's plac'd; her soul is fled to God!

(FROM THE SAME.)

The following beautiful Lines were written by Theodore Beza, to the memory of Philip Melancthon; translated from the Latin.

HERE, then, Melancthon, lies thy honor'd head,
Low in the grave, amongst the mould'ring dead!
In life 'twas thine to make all others blest,
But to thyself denying peace and rest;
Thine was the holy toil, the anxious tear,
Dear Philip—to the good for ever dear!
O earth! let lilies here profusely spring,
And roses all around their odours fling!
For rose and lily each their glories blend,
The sweet, the fair, in our departed friend!
Soft let him sleep and none disturb his rest,
None *he* disturb'd while living—none opprest!

DESCRIPTION OF OUR BLESSED SAVIOUR.

In the days of Tiberius Cæsar the Emperor, Publius Lentulus, President of Judea, wrote the following epistle to the Roman Senate, concerning our Blessed Lord and Saviour Jesus Christ. This sketch of his person, drawn with a noble simplicity and candour, by an unbeliever, his cotemporary, is highly interesting.

"There has appeared in these our days a man of great virtue named Jesus Christ, who is still living amongst us, and of the Gentiles is accepted for a Prophet of truth,

but his own disciples call him the son of God. He raiseth the dead, and cureth all manner of diseases; he is a man of stature somewhat tall and comely; with a very reverend countenance, such as the beholders may both love and fear. His hair of the colour of chesnut full ripe, plain to his ears, whence downwards it is more orient, curling and waving about his shoulders. In the middle of his head is a seam or partition, after the manner of the Nazarites, his forehead plain and very delicate, his face without spot or wrinkle, beautified with a lovely red, his nose and mouth so formed as nothing to be reprehended, his beard thickish, in colour like his hair, and not over long but forked. His look innocent and mature, his eyes grey, clear, and quick. In reproving he is terrible, in admonishing courteous and fair spoken; pleasant in conversation, with gravity. It cannot be remembered that any have seen him laugh, though many have seen him weep. In proportion of body most excellent; his hands and arms delectable to behold. In speaking very temperate, modest, and wise. A man for his singular beauty surpassing the children of men."

DOCTOR BYROM'S REPROOF TO AN OFFICER WHO WAS SWEARING.

SOLDIER! so very tender of thy fame,
Why so profuse of a superior name?
For the King's sake the brunt of battle bear,
But for the *King of king's* sake *do not swear*.

At the death of a child at St. Augustus' Bay, in the Island of Madagascar, its brothers, sisters, and near relatives of seven or eight years of age, place themselves around the spot where the corpse is interred, and invoke the spirit of the departed child.

"Spirit that hath flown away,
Listen to our artless lay;
Teach us, Spirit, to do well,
Teach us, Spirit, to excel;
Stoop, O Spirit, and be kind,
Teaching those you've left behind;
Listen to our artless lay,
Spirit that art flown away."

Inscription on a Tombstone in the Island of Jamaica.

"Here lieth the body of LEWIS GALDY, Esq., who died on the 22nd of September, 1737, aged 80. He was born at Montpellier, in France, which place he left for his religion, and settled on this island, where, in the great earthquake, 1672, he was swallowed up, and by the wonderful providence of God, by a second shock was thrown out into the sea, where he continued swimming until he was taken up by a boat, and thus miraculously preserved. He afterwards lived in great reputation, and died universally lamented."

This epitaph is on the Tombstone in the burying-ground in Spring Path, opposite Port Royal, Jamaica.

The life of the above worthy man may be considered

as a series of wonderful deliverances from the most imminent dangers, his escape *first* out of the land of persecution, where he left his great possession; was hid three months, and with much difficulty fled from his native country. It should also be observed that the sea which surrounds the Island of Jamaica abounds with sharks, and particularly the harbour of Port Royal (into which he was thrown by the second convulsion), those voracious fish are continually watching prey, and yet he was preserved from their devouring jaws, and lived to establish himself again on the same Island. But yet he was further tried by a loss of *all* his fortune, in the great hurricane in the year 1772, and afterwards was re-established. Still once more, by a dreadful fire which consumed all his store-houses, and a great part of his property. His christian fortitude enabled him to support the repeated blows of adversity, and the Almighty permitted his servant who had sacrificed *all for religion*, to raise himself a competent fortune, and like Job, his latter end was more than the beginning.

He lived beloved and died lamented.

The above respectable man, was my great uncle, and and my godfather. He related to my parents the various circumstances here mentioned, with many particulars of his numerous providential and wonderful deliverances, through the great goodness and merciful love of God, that are omitted in the short narrative here given.

A close straw cap or bonnet that he had on, when saved from the perilous deep, was preserved by the family, until the fire that destroyed my house, on the 6th of May, 1772.—*Louisa Cambell.*"

(The above was copied from the manuscript of Louisa Cambell, in London, August 22nd, 1798, by a dear friend of the editor of this work.)

THOMAS BILNEY.

(FROM WORDSWORTH'S ECCLESIASTICAL BIOGRAPHY.)

Thomas Bilney was brought up in the Universitie of Cambridge, from a child, profiting in all kind of liberal sciences, even unto the profession of both lawes. But at the last, having gotten a better schoolmaster, even the Holy Spirit of Christ, enduing his heart by privie inspiration, with the knowledge of better and more wholesome things, hee came at the last unto this point, the forsaking the knowledge of man's lawes, hee converted his studie to those things, which tended more unto godlinesse than gainfulnesse. Neither were his labours vaine, for hee converted many of his fellows unto the knowledge of the Gospel; amongst which number was Thomas Arthur, and Master Hugh Latimer; which Latimer at that time was Crosse-keeper at Cambridge, bringing it forth upon procession daies. At the last, Bilney forsaking the Universitie, went into many places, teaching and preaching, being associate with Arthur, which accompanied him from the Universitie. Cardinal Wolsey was great in England at this time, but his pompe and pride much greater. Hee fearing the doctrine of Bilney and Arthur should open the eyes of the people, and disclose and detect his popish hypocrisie and deceits, and to force them to come to an order of godlie discipline, caused the said Bilney

and Arthur to be cast into prison. After this, on the 27th of November, 1527, the said Cardinall with a great number of Bishops, with many other, both divines and lawyers came into the chapter house at Westminster, where the said master Bilney and Arthur were brought before them; when they were examined about the doctrine they had preached. The 2nd of December the Bishops assembled againe in the same place, and swore more witnesses against Master Bilney; they called for Master Arthur, who did revoke, and condemn the articles brought against him, ministered, and submitted himselfe to the punishment and judgement of the Church. The 3rd of December the Bishops assembled againe, after that Bilney had denied utterly to return to the Church of Rome. The 4th of December the Bishops assembled againe in the chapter house, whither Master Bilney was brought, and was exhorted and admonished to abjure and recant; who answered, that he would stand to his conscience; they exhorted him againe and againe to return to his Church, but he could not be made to change his mind. Then the Bishop of London after deliberation, putting off his cap, and said (something in Latin), and making a crosse on his forehead and his breast, by the consent of the Bishops, he gave sentence against Master Bilney, being there present in this manner. "I, by the consent and counsell of my brethren heere present, do pronounce thee Thomas Bilney, who has been accused of divers articles, to be convicted of heresie; and for the rest of the sentence, we take deliberation untill tomorrow." The 5th of December they assembled againe, and Bilney was againe asked if he would return to the unitie of the Church; who answered that he would not be a slander to

to the gospell, trusting that hee was not seperate from the Church, and he could call many witnesses to prove his words. But the Bishops refused him the libertie of calling any in his favour. Bilney begged hee might deliberate with Master Farmer and Master Doncaster. The 7th of December the Bishops assembled againe; Bilney also personallie appeared, who was asked againe to return to the unitie of the church: Who answered, that now he was perswaded by Master Doncaster and other, his friends, hee would submit himselfe, trusting they would deal gentlie with him, both in his abjuration, and penance. Then he desired to read the abjuration, which was granted, which having read secretlie by himself, was demanded what he would do in the premisses; answered hee would abjure and submit himselfe; and there openly read his abjuration, and subscribed it, and delivered it to the Bishop, which then did absolve him: and for his penance enjoyned him, that hee should abide in the prison, appointed the Cardinall until hee were by him released; and moreover, the next day hee should goe before the procession, in the cathedrall church of Paul St., bare headed, with a fagot on his shoulder, and should stand before the preacher at Paul's Crosse, all the sermon time. After his abjuration made in 1529, hee took such repentance and sorrow, hee was neer the point of utter despaire, as is testified in a sermon preached by M. Latimer, before King Edward, beginning thus: "I knew a man myselfe, Bilney, little Bilney, that blessed martyr of God, who what time hee had borne his fagot, and was come againe to Cambridge, had such conflicts within himselfe (beholding this image of death), that his friends were afraid to let him alone. They were faine to be with him day and night, to com-

fort him as much as they could, but no comforts would serve. Yet afterward for all this, hee was revived, and took his death patientlie, and died well against the tyranicall see of Rome."

M. Latimer frequentlie mentioned Bilney in his sermons, and in the first sermon hee preached before the Duchess of Suffolke, hee yet speaketh more of Bilney.

"Here I have (saith hee) occasion to tell you a storie which happened at Cambridge. M. Bilney, or rather St. Bilney, that suffered death of God's words sake, the same Bilney was the instrument whereby God called me to knowledge. For I may thank him next to God. For I was an an obstinate Papist as any was in England; Bilney desired me to heare his confession. I did so: and (to say the truth) by his confession, I learned more than afore in many yeeres; so from that time I began to smell the word of God."

By this it appeareth how much this good man, Bilney, was pierced with sorrow and remorse for his abjuration, the space of neerlie two yeeres from the yeere 1529 to 1531. When hee came at length to some quiet of conscience, being fullie resolved to give up his life to that truth hee had before renounced. He took leave of his friends at Trinitie Hall, Cambridge, and said hee would go to Jerusalem. And immediatelie departed to Northfolke, where hee preached privilie in households, to confirme the brethren and sisters; then hee preached openlie in the fields, that doctrine he had before abjured. He then went to the Anchresse in Norwich. In the meane season, the *Friers* and *religious* men, with theire *doctors*, resorted to him, and told him hee would be damned, bodie and soule, if hee so continued. A great doer against him was one

Friar Bird, with *one eie*, provinciall of the White Friars. Another was a black friar, called Hodgekins, who married, and afterwards in Queen Maries time put away his wife. But here now commeth in Sir Thomas More, trumping in our way, with his painted card, and would needs take up this Thomas Bilney, from us, and make him a convert after his owne sect. Thomas Bilney, after his examination and condemnation before Doctor Pelles, D. L. L., and Chancellour, first was degraded by Suffragan Underwood, according to the custome of their popish manner, which done, hee was immediatelie committed to the lay power and to the two Sheriffes of the citie, one of which was Bilney's speciall good friend, and sorrie to accept him to such execution as followed. But such was the tyrannie of the times, and the dread of the chancellour and friars, that hee durst no otherwise doe; but caused him to be treated with as much kindness and attention as hee dared, while Bilney was in his custodie. The day before his execution at night, severall of his friends resorted to him in the Guildhall where he was kept. One of his friends finding him eating of an Alebrew, with such a cheerfull heart and quiet mind as hee did, said, that hee was glad to see him at that time, so shortlie before his painful death, so heartilie to refresh himself. "Oh," said he, "I follow the example of the husbandmen of the countrie, who having a ruinous house to dwell in, yet bestow cost as long as they may to hold it up, and so doe I now with this ruinous house of my bodie, and with God's creatures in thanks to him, refresh the same, as yee see." On the Saturday hee was leade to the place of execution by the officers (as the manner is) with their gleaves and halberts, which was without the citie gate, called

Bishop's Gate, in a low valley, commonly the Lollards' pit, under St. Leonard's hill, environed about with great hilles (which place was chosen for the people's quiet, sitting to see the execution). As the said Thomas Bilney was coming out of the prison doore, one of his friends came up to him and spake as few words to him as hee durst, prayed him to be constant and take his death as patientlie as he could. Whereupon Bilney answered with a quiet and mild countenancee: "Ye see when the mariner is entered his ship to saile on the troublous sea, how hee for a while is tossed in the billowes of the same, but yet, in hope that hee shall once come to the quiet haven, hee beareth in better comfort, the perils which he feeleth: so am I now toward this sayling, and whatsoever stormes I shall feele, yet shortly after shall my ship be in the haven, as I doubt not, therefore by the grace of God, desiring you to helpe me with your prayers to the same effect." As hee proceeded to the place of execution hee gave much almes by the way, by the hand of one of his friends; and accompanied with one Doctour Warner, Doctour of divinitie and parson of Winterton, whom he did chuse as his old acquaintance, to be with him for his ghostly comfort; when hee came to the place of execution, and descended downe the hill to the same, apparelled in a laymen's gowne with the sleeves hanging downe, and his armes out, his haire being pitiously mangled, at his degration (a little single bodie in person, but alwayes of a good upright countenance), and drew neere to the stake prepared, and somewhat tarrying the preparation of the fire, hee desired that hee might speak some words to the people; which was granted him. He was then tyed to the stake, and suffered the most tormenting death,

by having his bodie consumed in the fire. Thus died this good man, who suffered martyrdome for the love hee had to our Saviour Jesus Christ, in the reign of King Henry the 8th.

THE SCRIPTURES.

(FROM "COMPANION TO THE BIBLE.")

The Bible is called The Scriptures, from the Latin word *Scriptura*, which signifies a writing; and is called The Holy Scriptures, because it contains the collection of the writings of holy men, who, at different times were raised and inspired of God, for the purpose of publishing his commandments and promises, and the records of his mercies and judgments, for the instruction and salvation of mankind.

The Old Testament has been preserved by the Jews in every age, with a scrupulous jealousy, and with a veneration for its words and letters bordering on superstition, demonstrating their regard for it as divinely inspired. The Hebrews never were guilty of negligence in relation even to the words of their sacred books; for they used to transcribe and compare them so carefully, that they could tell how often every letter came over again in writing any book of the old Testament. The celebrated Roman historian, Tacitus, who lived in the apostolic age, speaks of the Jewish books as very ancient in his time. They were translated from the Hebrew into the Greek language more than two thousand and one hundred years ago; and they were possessed in both these languages by the Jews. By those Jews who lived among the Greeks, they were read

in their Synagogues every Sabbath day, in the translation, the same as the Hebrew Scriptures were read by the native Jews: Commentaries were written upon them by their learned doctors; copies of them were circulated in every nation where the Jews were scattered, and thus the sacred books were multiplied without number. As to the writings of uninspired men, they are modern compared with the Holy Scriptures. The earliest profane history which is known, is that of Herodotus, in Greek; which was written no earlier than the time of Malachi, the last of the Old Testament writers. Somewhat more ancient than Herodotus, are the poems of Homer and Hesiod: the period in which they were written cannot be correctly ascertained; but those who allow them the remotest antiquity, place Homer only in the days of Isaiah the Prophet, and Hesiod in that of Elijah. It is not, indeed, agreed among the learned, whether there was such a person as Hesiod. The books of these ancient uninspired writers are of a quite different character from the Holy Scriptures; they are filled with silly and absurd fables, and contain many impurities. The history of Herodotus contains much that is merely fabulous and untrue; but as far as it records the transactions of his own age, or describes the things within the compass of his own observation, or matters of fact of which he was correctly informed, his statements confirm the faithfulness and accuracy of the records contained in the holy and inspired word of the Lord. Although many hundreds of thousands of books have been written in different ages by wise and learned men, even the best of them will bear no comparison with the Bible, in respect either of religion, morality, history, or purity and sublimity of composition. Perhaps no man was better

qualified to pronounce his judgment in this matter than the late Sir William Jones, who was one of the most learned men that ever lived. He says, "I have regularly and attentively read the Holy Scriptures, and am of opinion that this volume, independent of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence than could be collected within the same compass from all other books that were ever composed in any age or nation. The application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired."

The singular providence of God is evident in the translation of the Old Testament into Greek, nearly three hundred years before the birth of Christ, for the benefit of the Jews, who were living in countries where that language was used. The testimony which our Saviour bore to the Old Testament used by the Jews in Judea, and the quotations which the New Testament writers have made from its several books, generally from the Greek translation, confirm what has been already said on the antiquity of the Bible, and prove its authenticity. The manuscripts of the sacred books are found in every ancient library in all parts of the Christian world, and amount in number to several thousands. About five hundred have been actually examined and compared by learned men with extraordinary care. Many of them were evidently transcribed as early as the eighth, seventh, sixth, and even the fourth centuries. Thus we are carried up to very near the times of the Apostles, and the promulgation of the inspired writings. The prodigious number of these manuscripts, the remote

countries whence they have been collected, and the identity of their contents with the quotations which the fathers of different ages have made, demonstrate the authenticity of the New Testament.

In French, the Waldenses had a translation of the Bible, made by their celebrated leader Peter Waldo, about A.D. 1160, and another, more generally published about A. D. 1383.

In Spain, Alphonsus, King of Castile, had a translation of the sacred books made into his native dialect, about A. D. 1280.

In Germany, a translation of the Bible was made about A. D. 1460. Luther published a new translation of the New Testament A. D. 1522, and of the whole Bible A. D. 1532.

In England, several attempts were made at different times to translate the Bible into the vulgar language, especially by Bede, a learned and pious monk, who died A. D. 785; and by king Alfred, who died A. D. 900: but the first complete English translation of the Bible, it is generally admitted, was made by Wickliffe, about A. D. 1380. The New Testament by that great man has been printed; and there are, in several libraries, manuscript copies of his translation of the whole Bible. The first printed English Bible was a translation made by William Tindal, in 1526, who retired to the Continent to prosecute that work in security. He was assisted by Miles Coverdale, another English exile. The New Testament was printed at Antwerp, A. D. 1526, but most of the copies were bought up and burnt, by order of Tonstal, bishop of London. An improved edition was published in 1530. In 1535 the whole Bible was published

by Coverdale, and rapidly sold; but while this edition was being prepared, Tindal was seized by the Papists, through the treachery of Henry Philips, an Englishman, and, being strangled, he was burnt as a heretic at Filford Castle, between Antwerp and Brussels. This Christian martyr expired, praying, "Lord! open the eyes of the King of England!" Two of Tindal's assistants shared a similar fate; John Frith at Smithfield, and William Roye in Portugal. On the death of Tindal, the good work was carried on by Miles Coverdale, assisted by John Rogers, who was afterwards the first martyr in the reign of Queen Mary. They revised the whole Bible, comparing it with the Hebrew, Greek, Latin, and German; adding notes and prefaces from the German translation by Luther. It was dedicated to Henry the 8th, and issued in 1537, under the borrowed name of Thomas Matthews. It was printed on the continent; but a license was obtained for publishing it in England, by the influence of Archbishop Cranmer, Lord Cromwell, and Bishops Latimer and Shaxton. This translation of the Bible, revised by Coverdale, with prefaces added by Cranmer, was printed in England in 1539, and called Cranmer's Bible. Another edition of this Bible was printed in the following year, 1540, and, by royal proclamation, every parish was obliged to place a copy of it in the church, for public use, under the penalty of forty shillings a month. Two years afterwards the popish bishops procured its suppression by the King: it was restored under Edward the 6th, suppressed under Mary, and again restored under Elizabeth. In the reign of Mary, some English exiles at Geneva, among whom were Coverdale and John Knox, the cele-

brated Scotch reformer, made a new translation, which was printed in 1560. This is called the Geneva Bible: it contains marginal readings and annotations, the chapters divided into verses, and other important helps; on which account it was greatly prized. Archbishop Parker engaged some learned men to make a new revision or edition, which was published in 1568, and was called the Bishop's Bible. This translation was used in the churches, though the Geneva Bible was generally read in private families: more than thirty editions of which were printed in as many years. King James disliked the Geneva Bible, on account of the notes: and many objections against the Bishop's Bible were made at the Hampton Court conference in 1603. In consequence of the request of Dr. Reynolds, the King gave orders for a new translation. Forty seven learned divines were engaged in the work, which was commenced in 1607, and completed and published in 1611, with a learned preface, and a dedication to King James. After this publication, all the other versions fell into disuse, and King James's version has continued to this day to be the only Bible allowed to be printed, without notes, in great Britain. To read the word of God with saving benefit, the *heart must* be prepared with *suitable* dispositions. Nothing, surely, can be more unbecoming, than to read the word of Almighty God with a *careless trifling* mind. The Bible must be read with *ardent* desire to enjoy its *consolations*, and obey its precepts.

Read the Bible *daily;* probably there are few or none who could not read a chapter in the morning and evening. But even if it were only a verse at each time, with larger

portions on the Lord's day, *very great* profit would arise to the meditative, devout believer. "His delight is in the law of the Lord; and in his law doth he meditate day and night."—*Psalm*, i. 2. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."—*Proverbs*, viii. 34.

"*Search the Scriptures*, for they are they which testify of me."—*John*, v. 39. "Let this also commend the scriptures much to our *diligence* and *affection*, that their great theme is our Redeemer and *salvation* wrought by *him*." (Archbishop Leighton). Obtain a general acquaintance with the geography of the Bible, so as to be familiar with the relative situation of the principal countries mentioned in the scriptures. The customs of ancient nations should be considered. Besides the peculiar religious ceremonies of the Hebrews, there are many national customs which may appear singular to us, and which therefore are necessary to be known. The houses were generally built with flat roofs, upon which the inhabitants were accustomed to walk and sometimes to sleep, and where pious persons were used to retire for prayer.—*Acts*, x. 9. The bottles mentioned in scripture were made of the skins of animals, and their books were few and small, written upon pieces of parchment which were folded upon rollers, &c. &c. See "The Manners and Customs of the Jews."

The Patriarchs were the fathers who lived in the early ages of the world, and who became famous on account of their long lives, and their descendants. The Prophets were illustrious persons who were divinely raised up among the Israelites to be the extraordinary ministers of the dispensation of God.

The PRIESTS were those persons who were set apart to offer sacrifices to God, and make intercession with him for the people.

The LEVITES were the descendants of Levi, but not of the family of Aaron: they were a lower order of ecclesiastical persons, inferior to the Priests, and their assistants in the inferior part of the sacred service.

The NETHINIMS, from the Hebrew word Nathan, "to give," were servants, who had been given up to the service of the Tabernacle and Temple, at which they officiated in the more laborious duties of carrying wood and water. They were the Canaanites whose lives were spared.—*Joshua*, ix.—*Ezra* viii. 20.

The NAZARITES were persons devoted to the peculiar service of God, for a week, a month, a year, or for life.

The SCRIBES among the Israelites were writers of the law; persons who addicted themselves to literary pursuits. They were a class of lawyers by profession: at first they were only the copiers of the law, or secretaries to the government; but from transcribers of the sacred writings they assumed the office of its expounders, till in the time of our Saviour, their commentaries had, in many things, superseded the word of God.

The PSALMS were, from the first, distinct compositions; but the other sacred books were divided into fifty-three larger and smaller sections; so that one of each being read in the Synagogue every Sabbath day, the whole of the Old Testament was read publicly once a year.

The following table has been published, as containing accurate particulars of the English version of the Bible; and which will probably be interesting to most readers.

In the Old Testament.		*In the New Testament.*		*Total.*	
Books,	39	Books,	27	Books,	66
Chapters,	929	Chapters,	260	Chapters,	1,189
Verses,	23,214	Verses,	7,959	Verses,	31,173
Words,	592,493	Words,	181,253	Words,	773,746
Letters,	2,728,100	Letters,	838,380	Letters,	3,566,480

The middle chapter and the shortest in the Bible is the hundred and seventeenth Psalm; the middle verse is the eighth of the hundred and eighteenth Psalm. The twenty-first verse of the seventh chapter of Ezra, in the English version, has all the letters of the alphabet in it. The nineteenth chapter of the second book of Kings and the thirty-seventh chapter of Isaiah are alike.

GENESIS is a Greek word which signifies creation or production, and the first book in the Bible is so called, because it relates the history of the creation and production of all things by the word of Almighty God.

EXODUS is a Greek word, which signifies going out, or departure; and this book is so named, because it relates the departure of the children of Israel from Egypt. The book of Exodus was written by Moses.

LEVITICUS.—The third book in the Bible is called Leviticus, because it contains the laws relating to the ceremonies and offices of divine worship, to be observed by the Israelites, among whom the Levites were divinely appointed to be the ministers of religion. Leviticus was written by Moses.

NUMBERS is the fourth book in the Bible, and it derives its title from its relating the numberings of the Israelites, and their marches in the wilderness for the space of about thirty-nine years. Numbers was written by Moses.

DEUTERONOMY.—Deuteronomy signifies the second

law; the fifth book in the Bible is so called, because it contains a repetition of the moral law. Deuteronomy was written by Moses.

JOSHUA.—The book of Joshua is so called, because it is a record of the affairs of the Israelites under the government of Joshua, the successor of Moses. It is believed to have been written by Joshua, except a small addition to the last chapter by a later prophet.

JUDGES.—The book of Judges is so named on account of its recording the history of the Israelites under thirteen Judges. This book includes a period of 305 years, from the death of Joshua to the death of Samson.

RUTH.—The book of Ruth is so called, because it contains the history of a woman of that name, and the watchful care of divine providence over those who *truly fear the Lord*, and put their *trust in him*. May every reader of this book be a follower of the Saviour, as Ruth was of Naomi. Ch. i. ver. 16, 17.

1ST SAMUEL.—The books of Samuel are called also the first and second books of Kings. They are called Samuel because that prophet commenced them, and wrote twenty-four chapters of the first book. They are supposed to have been completed by the prophets Nathan and Gad. See *Chron.* xxix. 29.

2ND SAMUEL.—The second book of Samuel embraces a period of about forty years: it is a continuation of the national records of Israel under David.

KINGS.—The books of the Kings contain the national records of the Israelites, continued during the reigns of their sovereigns, and embracing a period of about 426 years, from the anointing of Solomon to the destruction of Jerusalem.

CHRONICLES, 1 and 2.—The two books of Chronicles are registers of the times, which their title signifies; they were compiled by Ezra from the national records.

EZRA.—The book of Ezra is so called from the name of the priest who wrote it. It is an important continuation of the Jewish history.

NEHEMIAH.—The book of Nehemiah is a valuable record of the improvements in the city of Jerusalem, and of the reformation among the people, which were promoted and carried on by an inspired ruler of that name.

ESTHER.—The book of Esther derives its name from the person whose history it relates. It records an extraordinary display of divine providence, in the elevation of an Orphan Jewish captive to the throne of Persia, and a remarkable deliverance of the Jews by her means.

THE POETICAL BOOKS.

The former books in the Bible, except some small portions were written in prose; but the *five following*, and many parts of the prophetical books, are written in Hebrew metre.

JOB.—The book of Job derives its name from the person whose history it records. It contains an account of the singular piety, riches, afflictions, and restoration of that extraordinary character who lived in Idumea, on the borders of Arabia and Egypt.

PSALMS.—The book of Psalms is a collection of inspired hymns and songs, meditations and prayers, and so called, because Psalms signify holy songs. In the original they are said to present every possible variety of He-

brew poetry. David wrote the largest portion of them. The other writers were Heman, Moses, Asaph, Jeduthun, and other inspired prophets.

PROVERBS.—Proverbs are wise sayings, contained in short sentences which can be easily remembered; and the book of Proverbs is a collection of wise sayings, given by divine inspiration, and written in the poetic style. Most of these Proverbs were written by Solomon, the wise King of Israel.

ECCLESIASTES.—Ecclesiastes signifies preacher; and this book was so called because of its doctrines and the design of its publication. It was written by Solomon at the close of his life, after having been drawn aside by his idolatrous wives, as a monumental expression of his sincere repentance, and of his unfeigned return to the Lord.

PROPHETS.—The following books, sixteen in number, Lamentations being considered as an appendix to Jeremiah, are prophetical. Their writers were a class of God's ministers, who were formerly called seers, holy men of God.

ISAIAH.—Isaiah was a prophet of Judah, and he is supposed to have been of the royal family. He began to prophesy in the reign of Uzziah, who died B. C. 758 years.

JEREMIAH.—Jeremiah prophesied for about forty-three years before the destruction of Jerusalem, and during several years after that calamitous event, which took place 588 years before the birth of Christ.

LAMENTATIONS.—The Lamentations are the mournful elegies which Jeremiah composed on beholding the city and temple of Jerusalem lying in heaps of ruins.

EZEKIEL.—Ezekiel was of the sacerdotal race, and

among the first captives who were carried to Babylon. He prophesied about 590 years before the birth of Christ.

DANIEL.—Daniel was but a youth (in years) when he was carried among the first captives to Babylon; and he prophesied during the captivity, until after Cyrus succeeded to the throne of his uncle Darius, a period of more than seventy years.

HOSEA.—Hosea began to prophecy somewhat earlier than Isaiah, and exercised his ministry about sixty years.

JOEL is believed to have exercised his ministry in the time of Isaiah.

AMOS.—Little is known concerning Amos, except that he was called to the prophetic office from being a herdsman in Tekoa.

OBADIAH.—It is not certainly known at what period Obadiah lived; *some* suppose he was that excellent man who was governor of King Ahab's house, and the person who met Elijah.—1 *Kings*, xviii. 3–7.

JONAH.—Jonah prophesied in the reign of Jeroboam, son of Joash, King of Israel, about eighty years before the time of Isaiah.

MICAH.—Micah was a prophet of Judah, and he exercised his ministry in the time of Isaiah.

NAHUM.—Nahum was a native of Elkosh, in Galilee; and he is supposed to have been contemporary with Isaiah.

HABAKKUK.—Habakkuk prophesied in the time of Jeremiah, a short period before the siege and destruction of Jerusalem.

ZEPHANIAH.—Zephaniah prophesied in the former period of Jeremiah's ministry.

HAGGAI prophesied after the return of the Jews from Babylon.

ZECHARIAH.—Zechariah was contemporary and a fel-

low-labourer with Haggai in the prophetic ministry, and the design of his writings the same.

MALACHI.—Malachi was the last of the inspired prophets under the Old Testament dispensation. He exercised his ministry about four hundred and twenty years from the birth of Christ. He foretold the advent of Jesus Christ, and the coming of his forerunner, John the Baptist, about four hundred years before those momentous events.

THE WRITERS OF THE NEW TESTAMENT.

MATTHEW, or LEVI, the apostle and evangelist, was the son of Alpheus. Before his call to the apostleship he was a publican or tax-collector in the employ of the Roman government.

MARK, the evangelist, whose Hebrew name was John, was the son of a pious woman of Jerusalem.

LUKE, the evangelist, was a native of Antioch, and by profession a physician.

JOHN, the evangelist and apostle, was the son of Zebedee, a fisherman of Bethsaida, a town of Galilee.

PAUL was an Israelite, of the tribe of Benjamin, and both of his parents were Hebrews.

JAMES, was called the Less, to distinguish him from James the brother of John, who was put to death by Herod.—*Acts* xii.

PETER, son of Jonas, and brother of Andrew the Apostle, was a native of Bethsaida.

JUDE, or LEBBEUS, the apostle, surnamed Thaddeus, was brother of James the Less, and the writer of the epistle which bears his name.

THE ACTS OF THE APOSTLES.

The book of the Acts is a kind of history of the ministry and actions of the Apostles, from which it derives its name.

ROMANS.—Rome was the metropolis of the world at the time this epistle was written.

1ST CORINTHIANS.—Corinth was the capital of Achaia, a province of ancient Greece, and the most celebrated of all its cities.

2ND CORINTHIANS.—The second epistle to the Corinthians is supposed to have been written about a year after the first.

GALATIANS.—The Galatians were a people inhabiting a large district of Asia Minor, among whom Christianity was planted by the ministry of Paul.—*Gal.* i. 6. *Acts* xvi. 6.; xviii. 23.

EPHESIANS.—Ephesus was a city of great note in Lesser Asia. It was celebrated on account of a magnificent temple dedicated to the fabulous goddess Diana, which was esteemed one of the wonders of the world.

PHILIPPIANS.—Philippi was a city of Macedonia, and a Roman colony. It was the first place in Europe in which the gospel appears to have been preached by an apostle.

COLOSSIANS.—Colosse was one of the chief towns in Phrygia, in the Lesser Asia.

1ST THESSALONIANS.—Thessalonica, new Salonichi, is in Europe, a large sea-port town, situated in the Thermaic Gulf, the metropolis of Macedonia, the kingdom of Alexander the Great.

2ND THESSALONIANS.—The apostle was inspired to write this second epistle soon after the former.

1ST TIMOTHY—Was was written to Timothy by Paul, about A. D. 64. Timothy, the evangelist, appears to have been a native of Lystra, a city of Lycaonia. His father was a Greek: but his mother Eunice, who was a Jewess, and his grandmother Lois, who were excellent persons, took such pious care of his education, that his mind was stored with the scriptures even from a child.

2ND TIMOTHY.—The second epistle to Timothy was written by Paul, while he was a prisoner at Rome and expecting the termination of his life by martyrdom, and, as many suppose, only a few months before that event happened.

TITUS.—Titus, the evangelist, was by descent an adolatrous Gentile; it is supposed a native of Antioch, in Syria, and made a convert to Christianity by Paul's ministry.

PHILEMON.—Philemon was a resident at Colosse, a citizen of considerable note, and highly exemplary as a christian.

HEBREWS.—The Hebrews, to whom this letter was addressed, were the Jewish believers of the gospel, dwelling in Palestine, A. D. 63.

JAMES.—This epistle is called catholic or general, because it was not written to any particular church, but to the whole Jewish nation then dispersed abroad.

1ST PETER.—This first epistle of Peter appears to have been written in a time of grievous persecution, by which christians were scattered abroad. It is called general, because it was addressed to all believers in their dispersion.

2ND PETER.—The second epistle of Peter was addressed to the same persons as the former, and was written, as it is supposed, about a year later.

1ST JOHN.—The name of John is neither prefixed nor subscribed to this epistle, yet, from the earliest times, it has always been attributed to him.

2ND JOHN.—The elect lady, or according to some, lady Electa, to whom this epistle was addressed, appears to have been an honourable christian matron, probably a widow, well known to the churches, but where she resided we have no certain information.

3RD JOHN.—Gaius, of Macedonia, is mentioned, *Acts*, xix. 29. Gaius of Derbe, *Acts*, xx. 4, and Gaius of Corinth, *Rom.* xvi. 23. 1*st Cor.* i. 14. The latter of these was the excellent person to whom, in a declining state of health, this epistle is thought to have been addressed.

JUDE.—The epistle of Jude was written about A.D. 65.

REVELATION.—The title of this book is contained in its first verse. It is called Revelation, from the signification of Apocalypsos, its Greek title. It was written by the apostle John during his banishment in the isle of Patmos, and was imparted to him especially, to exhibit the prophetic history of the church of Christ down to the end of the world.

FROM MARY AND FLORENCE; OR, GRAVE AND GAY.

"How good they are!" said Florence to the old gardener: "the one I took before was quite sour. Thank you, sir, for making this so sweet."

"Dinna be *sirring* the like o' me, my bonnie laddy," said the old man; "I am naething mair nor less than auld Thomas the gardener. And as for the plums being sweet, you may thank the sun for that." "The sun," exclaimed both the children at once: "Aye, the sun," continued the old man; "Is nae he the gardener's best friend; under reverence be it spoken to him wha put him there, what wad we do without the blessed sun? Is nae it by his warmth that the seed fructifies in the ground, and the blossom bears fruit upon the bough, and all the earth is covered wi' joy and gladness? Oh! but it would be a cauld stunted warld without his warm beams. He is to the earth what our maker is to our poor sinfu' souls, the light and the life thereof." The children looked at the old man for a moment, and were silent: then Florence, pointing with her little finger to the skies, said, rather doubtingly, "And did you help to put him there? How could you get up so high?" "Me!" exclaimed the old man, recoiling back a few steps in horror, "Me put him there! Did ever mortal man hear the like o' that? May Heaven preserve us all! Are they pagans a' the gither? and bonny blossoms too they are," he continued, his voice softening, "bonny blossoms that are here the day, and may be away tomorrow, and nae sense or knowledge hae they o' eternal things. Oh that parents in a christian land should gang stirring

and labouring wi' the musics and dancings, and all the sinfu' pomps and vanities that will be warse than nonsense in the kingdom o' heaven, and neglect to feed their poor babes wi' the pure milk o' the word, and all that pertains to their everlasting benefit! My bairns, gang hame," he said, in a soothing voice, "gang hame and take your Bibles into your hand, and see what King Solomon says to the like o' you, poor silly moths, that are hovering about the candle. Hearken to the words of his wisdom, when he says (12th. chap. 1st verse) Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. And, oh! tell your parents," continued the old man, "to take tent to their ways, and to speak to you a word in season; for troth, if they winna, poor old Thomas maun e'en try himself."

AN ACCOUNT OF THE COLLEGES, &c. AT OXFORD, WITH ANECDOTES.

(Author's name not mentioned.)

MERTON COLLEGE.*

(Henry 3rd.)—This College, which claims the priority in point of legal establishment, was founed by Walter de Merton, Bishop of Rochester, and Chancellor of England, in 1674. Some altercations took place in the wardenship of Sir Thomas Clayton; of these Wood has given a minute and very angry account in his life, edit. 1772. The following will be a sufficient specimen. "The Warden, by the motion of his lady, did put the College to unnecessary charges, and very frivolous expences; among which were a very large looking glass, for her to see her ugly face, and body to the middle, and perhaps lower, which was bought in Hilary Terme, 1674, and cost, as the Bursar told me, above £10. A bedsteed and bedding, worth £40, must also be bought, because the former bedsteed and bedding was too short for him (he being a tall man); so perhaps when a short Warden comes, a short bed must be bought."

Bishop Bede contributed the first part of the collection of books.

The first common room was fitted up here in 1661. (Charles 2nd.)

Common rooms made no part of the founder's plan.

* Was first founded at Maldon, in Surrey, 1264; and removed to Oxford, 1274.

UNIVERSITY COLLEGE.

First founded 872. The justly celebrated King Alfred was either the founder or restorer of this College in 872. Dr. Radcliffe was a great benefactor. The altar-piece in the Chapel is a copy of Carlo Dolce's Salvator Mundi, burnt in wood, by the present Master John Griffiths, (1811.)

BALLIOL COLLEGE.

In 1268, Henry 3rd. Was founded by John de Balliol, of Barnard's Castle, in the County of Durham, a man of great opulence and power in the thirteenth century, and a steady adherent to Henry 3rd in all his civil contests and wars. His ancestor, Guy Balliol, came into England with William the Conqueror; and the second of the family built Barnard's or Barnard Castle, the fine ruins of which still remain. The wealth and political consequence of John de Balliol were dignified by a love of learning and a benevolence of disposition. His death in 1269 appears to have been sudden, and he only had time to recommend the objects of his bounty to his lady (who was styled the Lady Dervorgille), and his executors, who fulfilled his intention. One of the benefactors to his College was Sir Philip Somervyle, Lord of the manor of Wykemore, Staffordshire. "He held this manor on condition of keeping a flitch of bacon hanging in his hall, to be given to any couple who had been married for a year without quarrelling." (See Spectator No. 607). Amongst

the names of the masters, is that of the first reformer, as he is usually reckoned, the celebrated John Wickliffe, whose real merit has been more obscured by intemperate praise and censure than that of any man whose history is interesting to the friends of religion and learning. Cranmer, Ridley, and Latimer suffered martyrdom in Canditch, opposite to the front of this College. Some years ago, the stone on which the fatal stake was placed used to be shewn to strangers; but so remarkable an event seems to demand a more distinct memorial.

Among the students, and none more distinguished than those of the good and learned Humphrey, Duke of Gloucester, the founder of the public library; the accomplished John Tiptoft, Earl of Worcester, who flourished in the reigns of Henry 6th and Edward 4th, a judicious encourager of literature, by importing from abroad those treasures which England wanted; the very learned and ingenious John Evelyn, to whose well-timed interference, the University is indebted for the possession of the Arundelian marbles, and whose life, it has been eloquently said, "was a course of inquiry, study, curiosity, instruction, and benevolence."

EXETER COLLEGE.

In 1314, Edward 2nd.—Walter de Stapledon, Bishop of Exeter, was the founder of this College, and of Hart Hall, now Hertford College. All we have of his history begins with his advancement to the Bishopric in 1307. He was one of the privy council to Edward 2nd. In 1325 he accompanied the Queen to France, in order to

negociate a peace; but her intentions to depose her husband were no longer to be concealed; and the Bishop, whose integrity her machinations could not corrupt, continued to attach himself to the cause of his unfortunate Sovereign, and fell an early sacrifice to popular fury. In 1326 he was appointed guardian of the city of London, during the King's absence in the west; and while he was taking measures to preserve the loyalty of the metropolis, the populace attacked him, October 15th, as he was walking the streets, and beheaded him near St. Paul's, together with his brother Sir Richard Stapledon. There is a monument of Walter the Bishop, in Exeter Cathedral. The Chapel of this College is contrary to the accustomed form of Chapels, and consists of two aisles, one of which is furnished for divine worship.

"This College consisteth chiefly of Cornish and Devonshire men, the gentry of which latter, Queen Elizabeth used to say, were courtiers by their birth. And as these western men do bear away the bell for might and sleight in wrestling, so the schollars here have alwayes acquitted themselves with credit in *Palæstra literaria.*" (See Fuller's Church History, book 4th, p. 102.)

ORIEL COLLEGE.

Founded in 1326.—Edward 2nd, an unfortunate Monarch, but a scholar, a poet, and an encourager of learning, is the acknowledged founder of this house. But without detracting from the liberality which had induced him before this to found the College of Carmelite Friars in Oxford, and similar institutions in other places; it is

necessary to notice in the present instance, that the College owed its establishment to the instigation of his almoner, Adam de Brom. Among the curious plate belonging to this Hall, are two cups; the one of silver, gilt, and richly carved, which was presented by the founder; the other was the gift of Bishop Carpenter.

The *present* Library (1811) is an elegant edifice, designed by Wyatt, and contains a very curious and valuable collection of books.

QUEEN'S COLLEGE.

In 1340, Edward 3rd.—The founder of this magnificent College was Robert Eglesfield, Rector of Burgh, or Brough, in Westmoreland, and confessor to Philippa, Edward the 3rd's Queen. Robert de Eglesfield appears to have been highly esteemed by his royal Master and Mistress, and to have shared in their intimacy and confidence. Eglesfield employed his interest at court, in promoting religion and learning, giving all he had to the public, and that *in his life time*, when he could best secure those advantages which he was anxious to bestow on posterity. He ordained that this society was to be called to meals by the sound of a trumpet, and the fellows being placed on the one side of the table in robes of scarlet (those of the Doctors faced with black fur), were to oppose in philosophy the poor scholars, who, in token of submission and humility, knelt on the other side. These regulations do not appear to have been adopted in his life time; but prevailed afterwards for many years, and one vestige of them is yet remaining. The society is still called together

by the sound of a trumpet. The arms he gave the College were three Spread Eagles, which were probably the arms of his family. A singular custom, however, has been traced to a fanciful derivation of his name. It was thought to be composed of *aiguille* (needle), and fil (thread); and it became a commemorative mark of respect, continued to this day, for each member of the College to receive from the Bursar, on new-year's day, a needle and thread, with the advice, "Take this and be thrifty." Hollingshed informs us, that when the Prince of Wales, afterwards Henry 5th, who was educated at this College, went to Court in order to clear himself from certain charges of disaffection, he wore a gown of blue satin full of oilet holes, and at every hole a needle hanging by a silk thread. This is supposed to have proved at least, that he was an academician of Queen's, and it may be conjectured that this was the original academical dress.

NEW COLLEGE.

In 1375.—William Wykeham was the founder of this College, in the reign of Edward 3rd. With a Sovereign of Edward the 3rd's magnificent taste, it was but natural that Wykeham should become a favourite; and we find that his Majesty wished to distinguish him by many marks of royal favor. He rose high in the Church, and his civil promotions were not less rapid and honourable. An accusation was brought against him; but upon a fair trial, only one article out of the eight was laid hold of as a pretext for seizing into the King's hands the temporalities of the Bishopric of Winchester, excluding the Bishop from

Parliament, and removing him from Court. He was soon after restored to his temporalities, but with this ungracious condition, that he should fit out three ships of war for a certain time, or, if they were not wanted, pay the amount of the probable expense to the King; *that King* who had formerly heaped so many marks of favor upon him. On the accession of Richard 2nd, Wykeham was released from all his difficulties. He died in 1404, in his 80th year, leaving in his will a continuation of those acts of munificence and pious charity which he had begun in his life time. There are several paintings and sculptures of him in this College. The Chapel of this College, still the most magnificent in the University, affords but a faint idea of the wonderful structure which Wykeham left. Among the curiosities preserved here, is the superb and costly crosier of the founder, of silver gilt, and enamelled; in which, instead of the Holy Lamb, usually placed within the circle of crosiers, is a figure of Wykeham in his favorite pious posture of kneeling. Some of the ornaments pertaining to his mitre, which are of gold and precious stones, his gloves and ring, are also preserved. Cloisters, an appendage to a College of which this was the *first* instance, and the only one in Oxford, except that of Magdalen.

LINCOLN COLLEGE.

In 1427, Henry 6th.—Richard Flemming or Flemmynge, the founder of this College, was descended from an ancient family, and was born at Crofton, in Yorkshire; he was consecrated Bishop of Lincoln by the Pope.

ALL SOULS COLLEGE.

In 1437, Henry 6th.—Henry Chichele, Archbishop of Canterbury, the first imitator of William of Wykeham, and founder of this noble establishment, was born, probably in 1362, at Higham Ferrars, in Northamptonshire, in the reign of Edward 3rd. The quadrangle, especially when viewed from the west entrance, presents one of the most attractive scenes of which Oxford can boast. The library is a noble room, and the largest of the kind in the kingdom: it is 198 feet in length, the breadth 32 and a half, except in the central recess, which is 50 and a quarter, the height 40 feet, with a gallery surrounding three sides. The Tripod in the vestibule of this library was found at Corinth, and belonged for some time to the Museum of Anthony Lefroy, Esq, who, in 1771, presented it to this College. No Chapel in Oxford is more admired by common spectators than this; simplicity of decoration has seldom been exemplified with a more happy effect.

MAGDALEN COLLEGE.

In 1456, Henry 6th.—This well constituted society was founded by William of Waynfleet, Bishop of Winchester, and Lord Chancellor in the reign of Henry 6th. According to the custom of his day, he took the surname of Waynfleet from his native place in Lincolnshire. He died of a short illness in the afternoon of August 11th, 1486, and was interred with great funeral pomp in Winchester Cathedral, in a magnificent Sepulchral Chapel, which is kept in the finest state of preservation by the society of Magdalen.

BRAZEN NOSE COLLEGE.

Supposed in 1509, Henry 8th.—William Smyth, Bishop of Lincoln, and founder of this College, was the 4th son of Robert Smyth, of Peelhouse, in Widdows, or Widness, in the parish of Prescot, Lancashire. In 1507 or 8 he concerted the plan of Brazen Nose College, in the reign of Henry 7th. The precise *date* of the foundation is not known, but supposed as above. Brazen Nose Hall, which gave that singular name to the College, is of great antiquity. In the 13th century it was known by the same name, which was unquestionably owing to the circumstance of a nose of brass affixed to the gate.

CORPUS CHRISTI COLLEGE.

In 1516, Henry 8th—Richard Fox, the founder of this College, was born at Ropesly, near Grantham, in Lincolnshire, about the latter end of the reign of Henry 6th. And this College was founded in 1516, in the reign of Henry 8th. His last days were spent in prayer and meditation, which at length became almost uninterrupted both day and night; he died September 14th, 1528, and was buried in Winchester Cathedral. He was high in the Church. The altar-piece in the Chapel, until very lately, was a copy of Guido's Annunciation in the Chapel of the Monte Cavallo Palace in Rome, by Pompeio Battoni, and was the gift of Sir Christopher Willoughby, Bart., of Balden House. This painting is now removed, and its place supplied by the Adoration, a very capital production

of Reubens; consisting of five figures as large as life, and an infant Saviour. This came from the collection of the Prince of Conde, at Chantilly; who is said to have given three thousand louis d'ors for it. It was presented to the College in 1804, by the late Sir Richard Worsley, formerly a member of this society. The founder's crosier is preserved in the President's lodgings, a curious specimen of workmanship, but inferior to that of William of Wykeham's in New College. The President at *this period* (1811) *is Doctor Cooke.**

CHRIST CHURCH COLLEGE.

Began in 1525, Henry 8th; finished 1532. An impartial life of Cardinal Wolsey, who was, in its first stage at least, the undoubted founder of this magnificent establishment, is still a desideratum in English history. In the private history of this extraordinary man, while in the height of his prosperity, we find a singular mixture of personal pride and public munificence. While his train of servants rivalled that of the king, and was composed of many persons of rank and distinction, his house was a school where their sons were usefully educated, and initiated in public life. Of the immense riches which he derived from his various preferments, some were no doubt spent in luxuries, which left only a sorrowful remembrance; but the greater part was employed in those magnificent edifices which have immortalized his genius and spirit. In 1514 he began to build the Palace at

* Dr. Cooke died in 1823, and was succeeded by Dr. Briggs, the present head.

Hampton Court, and having finished it, with all its sumptuous furniture, in 1528, he presented it to the King, who in return, gave him the Palace of Richmond for a residence. He also built a school at Ipswich. This great man, from being the son of a butcher at Ipswich, rose to be Archbishop of York, Chancellor of England, Cardinal Priest of St. Cecilia, and *Legate a latere*. He gained great ascendancy over the king, Henry 8th; but at last fell under his Majesty's displeasure: he was arrested in the Court of Chancery, at Westminster, for procuring a Bull from Rome, appointing him legate contrary to the statute. This disgrace affected his mind so much, that he fell sick; but a gracious message from his Majesty restored him again to health, and restored to him his revenues, and a free pardon for all crimes and misdemeanours. He had fixed his residence at Cawood Castle, which he began to repair, and was acquiring popularity by his hospitable manners and bounty; when his capricious master was persuaded to arrest him for high treason, and order him to be conducted to London. Accordingly he set out; but was seized on the road with a disorder, brought on by fatigue and anxiety, which put a period to his life at Leicester Abbey, in the 59th year of his age. Some of his last words implied the awful and just reflection, that *if* he had *served his God as diligently* as he had served his King, *He* would not have given him over to his enemies. He was interred in the Abbey Church at Leicester, but the spot is not now known. The great bell (Tom), in the campanile of the Tower of this Church, belonged formerly to the high Tower of Oseney Abbey, and was recast in 1680, when Dr. Fell, Bishop of Oxford, was Dean. Its weight is nearly 17,000 pounds, more than double the

weight of the famed bell of St. Paul's Cathedral. The Hall which was built by Wolsey, is a noble specimen of his magnificent taste. The porch and entrance, however, were built by an unknown architect, and have very recently (1811) been altered with much taste, by Mr. Wyatt. As the Oxford historian, in his annals, claims what the historians of the stage are inclined to allow, that the invention of moveable scenes, belongs to the scholars of Christ Church, it may be necessary to observe, that it was on this occasion, and not, as Wood says, in 1636, that they were first introduced. In Leland's Collectanea, we are informed, that, "by the help of *painted cloaths*, the stage did vary three times in the acting of one tragedy;" in other words, there were three scenes employed. These were the contrivance of Inigo Jones; but the writer thinks they were better managed before this, in a play at Cambridge. Yet I know not whether the invention may not be carried back to the year 1583. When the celebrated Prince Alasco visited Oxford at that time, the tragedy of Dido was acted in this Hall, and decorated with scenes, illustrative of the play. Wood says, "The tempest, wherein it rained small comfits and rose water, and snew artificial snow, was very strange to the beholders."

Plays were a very frequent mode of regaling illustrious visitors.

TRINITY COLLEGE.

In 1554, Queen Mary.—Sir Thomas Pope was the founder of this College, and was born at Deddington, in Oxfordshire. This College was founded in 1554, in the

reign of Queen Mary. Sir Thomas' natural abilities were strong, his knowledge of the world deep and extensive, his judgment solid and discerning. His circumspection and prudence, in the conduct of negociations entrusted to his charge, were equalled by his fidelity and perseverence.

ST. JOHN'S COLLEGE.

In 1557, Queen Mary.—Sir Thomas White, the founder of this College, was born at Reading, in the year 1492. He was a citizen and merchant of London, of which he became Sheriff and Lord Mayor; and was knighted by Queen Mary for his services in preserving the peace of the city, during the rebellion of Sir Thomas Wyatt. He died at Oxford, and was buried in the Chapel of his College, in the 72nd year of his age. "The garden formerly used to be the rendezvous of the Oxford Ladies and Gentlemen. Every Sunday evening in summer (adds Salmon, a grave historian), we have an opportunity of seeing the whole University together, almost, as well as the better sort of townsmen, as well as ladies, who seldom fail of making their appearance here at the same time, *unless the weather prevent them.*" The fine east window in the principal Chapel was put up in the reign of James 1st, and is said to have cost £500. The altar-piece is a copy in tapestry, from Titian, of our Saviour, with the two disciples at Emmaus; the figures said to be portraits of the Pope, the Kings of France and Spain, and Titian. On the north wall is a black marble urn, which contains the heart of that very eminent benefactor to this College and to the University, Dr. Richard Rawlinson; his body was

interred in St. Giles Church, Oxford; but he ordered that his heart should be deposited here, as a mark of his affection to the College.

JESUS COLLEGE.

In 1571, Queen Elizabeth.—This College owes its foundation to the zeal of Hugh ap Rice, or Price, of whom little more is known, than that he was a native of Brecknock. He petitioned Queen Elizabeth that she would be pleased to found a College, on which he might bestow a certain property; which her Majesty granted. The library is spacious; and by means of a gallery along the whole west side, has ample room for its copious collection.—In the Bursary of this College is a copy of the statutes, most beautifully written on vellum, in imitation of printing, by Mr. Parry, of Shipston-upon-Stour, formerly a fellow; a curious metal watch, presented by Charles 1st.; one of Queen Elizabeth's enormous stirrups; and a more enormous and magnificent piece of plate, silver gilt, a "capacious bowl," the gift of the hospitable Sir Watkin Williams Wynne, grandfather to the *present* Baronet. (1811). This bowl contains ten gallons, and weighs 278 ounces.

WADHAM COLLEGE.

In 1613, James 1st.—The founder of this College, Nicholas Wadham, Esq., of Edge and Merifield, in Somersetshire, in which county he was born, was a descendant

of the ancient family of Wadhams, of Devonshire. A large portion of his property he resolved to devote to some foundations of public utility. He died before this design could be carried into execution; but he bequeathed the management of it to his wife Dorothy, the daughter of Sir William Petre, secretary of state. This lady, assisted by trustees, fulfilled the great design of her husband, and survived him nine years. The Hall, one of the largest in the University, is a fine proportioned and elegant room, and contains many portraits, amongst which are the pictures of Nicholas and Dorothy Wadham. In the common room is a picture of Dr. Wilkins, and another of an old female servant of this College, who lived to the age of 120, painted and presented by Sonman. The Chapel is an elegant edifice. At the east end is a painting, if it may be so called, on cloth, which is esteemed a curiosity, and is thus described; "The cloth, of an ash color, serves for the medium; the lines and shades are with a brown crayon, and the lights and heightening with a white one. These dry colors being pressed with hot irons, which produce an exudation from the cloth, are so incorporated into its texture and substance, that they are proof against a brush, or even the hardest touch." The subject of the front is the Lord's Supper; on the north side, are Abraham and Melchisedeck; and on the south, the children of Israel gathering manna. This was the performance of Isaac Fuller, and still retains some proportion of effect, although the figures are becoming indistinct.

PEMBROKE COLLEGE.

In 1624.—This College was founded in the early part of the seventeenth century. It originally belonged to the priory of St. Frideswide; and, as Wood thinks, was the place where their novices received their first education. In the twelfth century it was held by the family of Segrims, and for a long time was known by the name of Segrim, or, corruptly, Segrave Hall. The new foundation took place in consequence of the bequest of Thomas Tesdale, Esq., a native of Standford Dingley, in Berkshire. According to the language of the day, King James 1st was denominated the founder; the Earl of Pembroke, godfather; and Tesdale and Wightwick, foster-fathers. William Herbert, Earl of Pembroke, whose character is one of Lord Clarendon's finest sketches, was at this time Chancellor of the University, and his interest is said to have been liberally employed in the establishment of this College.

WORCESTER COLLEGE.

In 1714, Queen Anne.—Gloucester Hall, afterwards St. John Baptist's Hall, and now Worcester College, was one of the most ancient houses belonging to the Benedictines at the time of the dissolution. Before they possessed it, it was the residence of Gilbert Clare, Earl of Gloucester, in 1260, who was heir of Robert Hayman, first Earl of Gloucester, and his arms in Wood's time, were in the window of the hall. In the year 1559, in the reign of Queen Elizabeth, it was purchased of Dodding-

ton, by Sir Thomas White, and made a Hall for the use of St. John's College, and then it became known by the name of St. John Baptist's Hall.

Sir Thomas Cookes, of Bentley Pauncefort, in the parish of Tardebigg, in Worcestershire, Bart., who died in 1792, left by his will a large sum of money, in the disposal of the Archbishop of Canterbury, and three Bishops, the Vice Chancellor, and all the heads of the Colleges and Halls in the University of Oxford, for the time being, for the erecting an ornamental pile of building in Oxford. Some years elapsed before it was determined to what purpose this money should be applied; which, during the time, had accumulated to the principal sum of £15,000. Queen Anne granted her royal letters patent, July 14th, 1774, for erecting it into a College, by the name of Worcester College.

HERTFORD COLLEGE.

In 1740, George 2nd.—Hert or Hart Hill, on which part of this College is built, is of considerable antiquity. At the period 1710, Dr. Richard Newton was principal, and determined to endow it as a College, and devote his property to that purpose. He was born in Yardly Chase, Buckinghamshire. In 1740, he obtained a royal charter for raising Hert Hall into a perpetual College.

Before the foundation of Colleges, all education was carried on in certain houses, or sets of buildings, called Halls, Inns, or Hostels; which were the property of the citizens of Oxford, who let them to individuals, or generally to societies under one roof. Of these Halls, there

are said to have been in Edward 1st's time, about 300: and Wood gives an account of 200; many of these were the site of the Colleges. Five, however still remain, and nearly in their original state.

ST. ALBAN'S HALL.

This Hall, founded in 1547, derives its name from Robert de Sancto Allbano, who lived in the reign of King John. Henry the 8th, about the latter end of his reign, granted it, by the name of Alban's Hall, to his favorite physician, Dr. George Owen. The buildings of the Hall are, in general, plain and commodious.

EDMUND HALL.

Edmund Hall was founded in 1269, and is so called from St Edmund, Archbishop of Canterbury, in the reign of Henry 3rd.

ST. MARY'S HALL.

Anciently called the Hall of St. Mary the Virgin, in Schydyard Street, was given by Henry Kelpe, a burgess of Oxford, in the reign of Henry 3rd, to the Rectors of St. Mary's Church, as a parsonage house. In 1333, it was converted into a separate place of education, and subsequently became an independent academical Hall.

NEW INN HALL.

This Hall became the property of William of Wykeham, who, in 1392 (Richard 2nd's reign), bestowed the premises on the Wardens and Fellows of New College, and thence they gave it the present name of New Inn Hall.

ST. MARY MAGDALEN HALL.

This Hall was built in 1487, in the reign of Edward 4th, by William of Waynfleet, founder of Magdalen College.

The principal buildings attached to the University of Oxford, are the schools, with the Bodleian Library, the Theatre, the Ashmolean Museum, the Clarendon Printing House, the Radcliffe Library, the Observatory, the Physic Garden, and St. Mary's, or the University Church.

THE SCHOOLS AND BODLEIAN LIBRARY

Re-built and founded in 1598, Queen Elizabeth.—In the early part of the 15th century, Thomas Hokenorton, Abbot of Oseney, erected the first building, known by the name of the schools, or the new schools. This building appears to have been repaired in 1532, about a century after its erection; but in the latter end of Henry 8th, and during the reign of Edward 6th, it fell into decay. In Queen Mary's time it was again repaired, and remained until the execution of the present spacious building, in the beginning of the 17th century, by Thomas Holt of York.

THE DIVINITY SCHOOL

May be traced to the year 1427, Henry 6th.—Humphrey, Duke of Gloucester, was hailed founder of this beautiful structure. It was completed in 1480, with the library over it. Under it are the schools belonging to the different sciences, and the collection of marbles presented by the Countess of Pomfret.

THE BODLEIAN, OR PUBLIC LIBRARY.

Re-built and founded, 1598, Queen Elizabeth.—Humphrey, Duke of Gloucester, surnamed "the good," and certainly a man superior to the age in which he lived, is justly styled the founder of the library, which seems to have been completed in 1480. The books (excepting a few) were destroyed, as implements of superstition, by King Edward's visitors, and before 1555 it was despoiled of all its contents, and continued empty until restored in 1598, by Sir Thomas Bodley, an illustrious benefactor.

THE THEATRE.

On the accession of Charles 2nd, when the members of the University who had been rejected by the usurpating powers began to restore the ancient establishments, a design was formed of erecting some building for the act, exercises, &c., called the "Comitia, and Encoenia;" and Lord Crewe's annual commemoration of benefactors are

held in this Theatre. The architect employed was the celebrated Sir Christopher Wren; and it is calculated to contain about 4000 persons, without inconvenience.

ASHMOLEAN MUSEUM

Is appropriated for the reception of objects of natural history, or extraordinary art, was the first establishment of the kind in this country; and the building, with respect to architectural proportions, is one of the finest of those which Sir Christopher Wren erected in this University. Its founder was the celebrated Elias Ashmole (born 1617, died 1692, James 1st, and William and Mary), an eminent philosopher, chemist, and antiquary, and a man of a singular character, compounded of science and credulity: he was a native of Litchfield.

CLARENDON PRINTING HOUSE.

The art of printing, soon after its invention, was introduced in Oxford. From 1464, (Edward 4th), we find a series of printers. In 1711, (Queen Anne), the present building was erected with the profits arising from the sale of Lord Clarendon's history of the rebellion; the copy of which was bestowed on the University by his son. Vanburgh was employed as the architect.

THE RADCLIFFE LIBRARY.

The founder of this library, one of the most munificent benefactors whom modern times have produced, was born at Wakefield, in Yorkshire. Dr. Radcliffe was a

man of great learning, and most conspicuous for his medical skill, which recommended him to the highest practice. He attended the royal family during the reigns of King William and Queen Anne, and the most distinguished families of the nobility. The present magnificent structure was begun in 1737 (George 2nd), and being completed in 1749, it was opened with great solemnity. He left £40,000 in his will for the erection of this library. From the funds, still in the hands of Dr. Radcliffe's trustees, the Public Infirmary, and the Astronomical Observatory were erected a few years ago, by Mr. Wyatt. Dr. Radcliffe was a great benefactor to the University.

THE PHYSIC GARDEN.

Begun 1652, Charles 2nd.—Was originally the burial ground of the Jews, in Oxford, who were once a very numerous community. The purchase of the ground, and the expence of the wall, &c., are said to have amounted to more than £5000. The present professor of Botany is Dr. George Williams* (1811), fellow of Corpus Christi College.

ST. MARY'S CHURCH

Is an elegant and spacious gothic edifice, and is noticed as being the University Church.

* Dr. Williams died in 1834; and Dr. Daubeny, Fellow of Magdalen College, was elected Professor. (A)

FROM ASTON'S LANCASHIRE GAZETTEER, IN 1808.

ANGLEZARK, near Bolton-le-Moors. Here are lead mines, and also is obtained in the neighbourhood the Aerated Barytes, found in no other place in England.

BURSCOUGH PRIORY, near Ormskirk, founded in the reign of Richard 1st, by Robert Fitz-Henry, Lord of Latham.

GARRAT HALL, a decayed, but curious old house, near Manchester, which, in the reign of Henry 8th, was the seat of George Trafford, Esq., but of late years divided into numerous tenements.

GREENHAUGH CASTLE, near Garstang; the ruins of a Castle, of which only a single tower remains, built by the first Earl of Derby, in the reign of Henry 7th.

HAIGH HALL, near Wigan, an old seat of the Bradshaigh or Bradshaw family, who resided here from the time of Edward 2nd. It is now the property of Lord Balcarras (1808), who married the Bradshaw heiress. It contains many valuable pictures, chiefly collected by the ancient family, in whose hands it had remained so many years.

HULME HALL, near Manchester, is an ancient half-timbered house, with an inner court, situated on the bank of the Irwell; was formerly the property of the Prestwich's, Baronets of Prestwich, a family which lost the greater part of its fortune in the civil wars of Charles 1st. The last Baronet, Sir John Prestwich, a very ingenious antiquary, died a few years ago in absolute poverty, and at his death the title became extinct. The Prestwich's

sold Hulme Hall to the Blands, from whence it passed to the late George Lloyd, Esq., who sold it to the late Duke of Bridgewater. It is now (1808) let off to numerous tenants.

KNOWSLEY HALL, near Prescot, the seat of the Earl of Derby. The old part was built by the *first* Earl of Derby, for the reception of his son-in-law, King Henry 7th.

LANCASTER is said to have been the "*Caer Werid*," that is, the green town of the Britons. Afterwards, the Romans, under Agricola, occupied the eminence where the Church and Castle now stand, which he erected into a station A.D. 79, calling it Longovicum. On the evacuation of the Romans, the present town was built by the Saxons. King John granted Lancaster a most ample charter, which was confirmed by Charles 2nd. Henry 3rd created his second son, Edmund, Duke of Lancaster. It suffered so much in the wars of the contending Plantagenets, that in 1609 Camden speaks of it as a poor town, inhabited by husbandmen. Lancaster Castle, which stands on a commanding situation, and affording, from its battlements, a most charming and extensive prospect, both of land and water, is supposed to have been built by Edward the 3rd. During the present reign (1808, George 3rd), some magnificent additions have been made to it. It serves for the county jail. The town of Lancaster was made a borough in the fourth year of Richard 1st.

LITTLEBROUGH, near Rochdale. That eccentric genius, John Collier (better known as "Tim Bobbin") has given some celebrity to this village, by making it the scene of a principal adventure of his Lancashire Clown.

LIVERPOOL.—The name of Liverpool has created

many disputes as to its etymology; some contending that it is derived from *Lever*, the name of an ancient family in the county of Lancaster; others, from a bird called *Liver*, which was said to have formerly been found here. The other part of the name, viz. *pool*, is generally agreed to be derived from a pool of water, which formerly overspread what is now the lower part of the town, the docks, &c. Charters were granted to Liverpool by Henry 1st, John, Henry 2nd and 3rd, by Edward 3rd, Richard 3rd, and Henry 4th, and in 1752 by George 2nd. Until the year 1699 Liverpool was in the parish of Walton, having only one church, a chapel of ease under Walton. In the year 1565 there were in Liverpool only 138 householders or cottagers, and ten barks (the largest of 40 tons), and two boats; the whole 223 tons, and navigated by 25 men. Liverpool now, 1808 (says Aston), contains 15 churches belonging to the establishment.

MANCHESTER.—In the year 79 the town was conquered by Agricola, who changed its British name of *Mancenion* to Mancunium. It was afterwards called *Mancestre*, from whence its present name is derived. William the conquerer gave Roger de Poictiers all the land between the *Mersey* and the *Ribble*. It appears that De Poictiers did hold Manchester long before it came into the hands of Robert de Gredley; from whose family it passed to that of West, with the title of Lord de la Warr, one of whom, about 1600, sold the manor to Sir Nicholas Mosley, Knight, whose descendent, Sir Oswald Mosley, Baronet (now 1808), is the present Lord of the manor. The Collegiate Church, founded in 1422, is the parish Church. This venerable pile is very worthy the attention of the curious antiquary.

MARTIN MEER, near North Meols, formerly the largest lake in Lancashire, but by the exertions of Thomas Eccleston, Esq., of Scarisbrick Hall, assisted by the advice of the late John Gilbert, Esq., of Worsley, it is now (1808) nearly dry, and is converted to the more profitable purposes of agriculture. It is remarkable, that in draining the Meer, eight Canoes were found, similar in size, shape, and construction, to those used by the American Indians.

MIDDLETON, near Manchester.—Lord Suffield, who is Lord of the manor, having obtained it by marrying one of the heiresses of the late Sir Ralph Asheton, Bart., whose family had possessed it from the time of Edward 6th.

MILNEROW, near Rochdale.—In this place the celebrated John Collier (better known as Tim Bobbin) spent the greatest part of his life.

ORDSALL HALL, near Manchester, a curious old house, formerly the seat of the ancient family of Radcliffe.

ORMSKIRK.—The Church is an old gothic structure, remarkable for having two steeples, one a tower, and the other a spire; popular tradition says, it was built by two ladies of the name of *Orme*, who disagreeing as to the kind of steeple, each built one to her own taste.

PRESTON.—This place is said to owe its name to a corruption from *Priests' Town*, as it was once called, owing to the religious foundations here. Edmund, Earl of Lancaster, son of Henry 3rd, founded a College of Grey Friars in the town, and here was a religious hospital, in 1291. Preston sent members to parliament as early as the 23rd of Edward the 1st, but ceased to send them from the 1st of Edward the 2nd, till the time of Edward 6th, when the neglected right was resumed.

Preston was incorporated by Henry the 2nd; and this town has the singular privilege of holding a *Guild-merchant* every twenty years. It was instituted in the reign of Henry the 3rd. The first Guild was held in the second year of Edward 3rd; and the last makes the eighteenth.* His present Majesty, George 3rd, being the only monarch of the twelve who have reigned since the institution, during whose reign *three* of these festive spectacles have been celebrated. The Guild is always held in August, of the years it falls on; and the last, in 1802, was remarkable for the splendour exhibited by the nobility and gentry who attended this provincial jubilee. By charter, the Guild is to be held every twenty years; in default of which, the right of sending members to parliament, the elective franchises of the inhabitants, and the rights of the Burgesses would be forfeited. The town-crier proclaiming 28 day's grace for people to renew their freedom, whether acquired by ancestry or purchase. The amusements and sports which are concomitants of the Guild (and which continue a fortnight), with the procession of the various trades and occupations of the inhabitants, draw together on this occasion immense crowds of different ranks of persons from every part of the kingdom.†

RAVENHEAD, near St. Hellen's, a place justly celebrated for the manufactory of plate glass, which is here brought to a perfection equal to the best glass ever imported from the continent. Convex mirrors have been made here, 36 inches in diameter! and cast plate mirrors, 142

* But the one in 1822, being now the last, makes the nineteenth.

† In September, 1835, a Bill passed both Houses of Parliament, called the Municipal Reform Bill, by which law the Guild-merchant is abolished.—*Editor.*

inches in height, and 72 inches wide! These extensive works contain nearly 20 acres of ground, and afford employment to nearly 300 persons. The room in which the plates are cast is 200 feet long and 78 feet wide. The table on which the plate-glass is cast is a solid piece of copper, 14 feet long, 8 feet broad, and 7 inches thick. Two large steam engines of great power are employed in grinding and polishing the plates. At Ravenhead, also, are large works, where 30 tons of copper are weekly manufactured into small bars (about 7 ounces each), for the East India Company, which are sent to China, where they are said to circulate in lieu of coin.

RIBCHESTER, in the neighbourhood of Blackburn, can boast of high antiquity. Camden was right in his conjecture, when he supposed it to be the *Coccium* of Antoninus; so that notwithstanding Ribchester is now reduced to a poor and almost insignificent village, it was once a military Roman station, and, from the antiquities which have been found here at various times, it must have been a place of very considerable dignity. (See Dr. Whittaker's History of Whalley; the 4th volume of the *Vestuta Monumenta*, and 13th volume of the Archæologio). Many of these monuments of Roman enterprise are deposited in the Museum of Charles Townley, of Townley, Esq., particularly a fine *helmet*, which the learned and Rev. Stephen Weston, in *Archælogia*, vol. 13, calls a singular and elegant specimen of ancient art, and the best Roman work on the Greek model. It is ornamented with a very great number of figures of warriors, both horse and foot, in basso-relievo, and the visor is a beautiful female face, which is supposed to have been made anterior to the other part. A rampart and foss exhibit their remains near the

church, where anchors and rings of ships have been found; and in sinking a well some years ago, the remains of a ship were found in nearly the same place, now called Anchor Hill. Such have been the revolutions of eighteen centuries! From this place a Roman road, called Watling Street, takes a northern course. In the time of Camden, the lower class of people had this rhyming tradition often in their mouths:

"It is written upon a wall in Rome,
Ribchester was as rich as any town in Christendom."

ROYTON HALL, near Oldham, in the village of Royton, the seat of Joseph Pickford, Esq., formerly the property of the Byron family. In the house is a curious stone stair-case, remarkable for its *strength*.

SEPHTON, near Liverpool. The Church (built in the reign of Henry 8th, on the site of one still more ancient) is a handsome gothic building, with a spire steeple.*

SLADE HALL, (generally called Slate Hall), near Manchester, an old-fashioned house, which has been in the family of the present owner and occupier (1808), Mr. Siddall, upwards of 500 years.

SMITHEL'S HALL, near Bolton-le-Moors, a curious old mansion, formerly the property and seat of the ancient family of Fauconberg.

STONEY HURST, near Whalley, a princely mansion, for many generations the habitation of the Sherburnes. It was begun to be built by Sir Richard Sherburne, who died in 1594, and finished by his son; but the Cupolas were added by Sir Nicholas Sherburne, about the year 1695. The apartments are very spacious, particularly the

* The materials of which are said to be nearly a thousand years old.—(D.)

hall and the two long galleries. It is now (1808) the property of Thomas Weld, Esq., of Corfe Castle, in Dorsetshire; his father being heir at law to the Duchess of Norfolk, being descended from the only sister of her father, Sir Nicholas Sherburne, Bart. The building has been for several years occupied as a Roman Catholic College.

TRAFFORD HOUSE, near Manchester, the seat of John Trafford, Esq. (1808).* Is surrounded by a park, and has been in the possession of the present family ever since the Conquest.

ULVERSTON.—Edward 1st granted to this town a charter, in the eighth year of his reign, for a market and fair; but the *Monks* of Furness, whose influence was in favor of Dalton, prevented any advantages arising from it. But after the dissolution of that celebrated monastry, Ulverston rose into consequence. The old fair, granted by Edward 1st, in the second week of September, has long ago fallen into neglect.

WALTHEW HOUSE, near Wigan, a venerable mansion, erected in 1650, by Robert Walthew, Esq., from whom it passed by the marriage of his daughter to the family of Markland, and from them to the Percivals, and is now let to a number of tenants.

WARRINGTON, the stone bridge of which (cemented with the Cheshire part) is in the suburbs of Warrington, was built by the Earl of Derby, in the reign of Henry 7th. There was formerly an Augustine Priory in this place (founded in 1379), of which no traces remain.

* 1836. Now in the possession of his son, Thomas Trafford, Esq., who succeeded to the estate on the death of his father.

WEST DERBY gives the title of Earl to the noble family of Stanley.

WHALLEY, near Blackburn.—The parish church is very ancient. The cylindrical columns of the north aisle are the most ancient part of the building; and the choir was built about 1235. In the church-yard are three stone crosses, which are supposed by Dr. Whitaker to have been raised in the time of Paulinus, the apostle of Northumbria, whose ministry commenced in 625, and terminated on his expulsion from that kingdom in 631. There is a small school in the Village of Whalley, founded by Edward 6th. The Abbey is on the banks of the river *Calder*; the remains of a monastery belonging to the Monks of the Cistertian order. It was built in 1296, by the munificence of Henry Laci, Earl of Lincoln, and flourished till 1536. The last Abbot of Whalley was John Paslew, who was convicted of high treason; and the Abbey, with all its appurtenances, was seized by the King in 1537.—See Dr. Whitaker's "History of Whalley."

WIGAN.—Its privileges have been confirmed by charters from Henry the 3rd, Edward the 2nd and 3rd, Richard the 2nd, and Charles the 2nd. The Church is very ancient, but Mr. Britton says, it has superseded another still more ancient, so early as the 7th century, being built at the expence of an ancestor of Lord Bridgeman, the present (1808) patron of the living.

WIGAN SPA is a strong sulphurous water, discovered some years ago in boring for coals in a field near Scroles bridge. It is said to be highly serviceable in all scorbutic and scrophulous cases.

WINDERMERE, the largest piece of fresh water in

England, forms the boundary line of the counties of Lancaster and Westmoreland. A description of the whole, and the picturesque scenery of this charming spot, may be found in the various Tours to the Lakes.

WINWICK, near Warrington. On the south side of the church is a latin inscription, in old characters, which states this place to have been a favourite seat of Oswald, king of Northumberland, and as the church is dedicated to St. Oswald, king and martyr, it has been *thought* that Winwick, and not *Oswestry*, was the place where Oswald was slain. Besides, Bede says, that the place where Oswald was killed, was called, in the English tongue, *Macerfeith*, and we know that this parish was anciently called *Macrefield*, and that to this day, Ashton, in this parish, is called Ashton-in-Makerfield. Archbishop Usher, in his notes on Gildas, gives it as his opinion, that Winwick was the *Cair Guntquic*, one of the twenty-eight British cities mentioned by that ancient writer.

WRIGHTINGTON HALL, near Standish (the seat of William Dicconson, Esq. in 1808*), is an old stone house, remarkable for having had the *first sash* windows in the country. It is situated in a small park.

FROM THOROTON'S HISTORY OF NOTTINGHAMSHIRE. 1677.

At Calverton was born William Lee, Master of Arts in Cambridge, and heir to a pretty freehold here; who,

* 1836. Now in the possession of Charles Scarisbrick, Esq., nephew to the above, who succeeded to the property after the death of Mr. Dicconson.

seeing a woman knit, invented a loom to knit, in which he, or his brother James, performed and exercised before Queen Elizabeth; and, leaving it to — Aston, his apprentice, went beyond the seas, and was thereby esteemed the author of that ingenious engine wherewith they now weave silk and other stockings, gloves, &c. This Aston added something to his master's invention; he was sometime a miller at Thoroton, nigh which place he was born.

HOLME (a hamlet near Muskham) did belong to Sir Thomas Barton, a man of great possessions in Lancashire, whose ancestor, a merchant of the Staple, built a fair house and a fair chapel like a parish church at this place. In the windows of his house is this poesie:—

"I thanke God, and ever shall,
"It is the Sheepe hath payed for all."

NOTTINGHAM CASTLE, supposed to be built by William Peverel, a bastard of King William 1st, and given to him by his father, though it is imagined there was some old fortress before. The Castle and park were granted to Francis Earl of Rutland, who sold it to the Duke of Newcastle in the reign of Henry 4th; and who, in 1674, pulled it down, and built a new Castle.* There were *three* Peverels of great note in King William the 1st's reign.

* In October, 1831, Nottingham Castle was wilfully destroyed by fire, by an infuriated radical mob, and a mere shell left remaining of this once celebrated and ancient Castle. An action was brought by the Duke of Newcastle against the Hundred in which the property is situated, for the damage done, and a verdict of £20,000 was awarded to be paid to him by the Hundred of Broxtow, south division of Nottinghamshire, in the reign of King William 4th.

FROM DRAKE'S HISTORIA ANGLO-SCOTIA, P. 152.

In the 11th of Richard 2nd, Robert Earl of Fife, James Earl of Douglas, and Archibald Lord of Galway, entered into England, and came so privately over the water of Solway, that they arrived at Cockermouth, and surprised the town before the inhabitants could be prepared for any resistance. Here they continued three days, got a rich booty, and with the same returned through the counties of Westmorland and Northumberland safe, and without any encounter, again into Scotland. Amongst other things found in the rifling and ransacking of houses in this journey, there was a charter mentioned of certain lands given by King Athelstan, which shews the artless simplicity in the manner of conveyancing in those times:—

"I King Athelstan gives to Pallan,
Odcham and Rodcham;
Als quid, and als fayre,
Als ever they mine weare;
And yar to witness Maulde my wife."

FROM NICHOLSON AND BURN'S HISTORY OF CUMBERLAND.

An elegy upon the death of that virtuous old gentleman, Richard Skelton, Esq., late of the Castle of Armathwaite, in the county of Cumberland, by one Christopher Rickerby who was Curate at a Chapel, endowed by the above Richard Skelton, Esq., who by his will, dated

in 1668, gave £100 for the endowment of a Chapel, at Armathwaite, after he had first built the said Chapel; but it is supposed it had been an ancient Chapel long before his time, and that he only rebuilt it.

"He did re-build a Chapel which will be,
A monument of his fidelity.
I heard this worthy person often say,
He walk'd unto his Chapel on a day,
And beasts were lying in't (ere he begun)
To shade them from the scorching of the sun.
This prick'd his tender heart, that when, oh! when
He saw the temple of the Lord a den;
Then he in haste considered where to find,
Workmen to build according to his mind.
His purse cried plenty, when he thought upon
The building up again of Mount Zion, &c."

ORIGIN OF THE NAME OF DACRE, A PARISH.

The true name of the family was D'Acre, from one of them who served at the siege of Acre (or Ptolemais), in the Holy-Land; who, from his achievements there, having received the name of the place, imparted the same at his return to his habitation in Cumberland.

FROM BRAND'S POPULAR ANTIQUITIES.

The mythology of the Saxons is interwoven with our language, and many of their wild notions are still entertained among the vulgar. From the objects of their worship, the days of our week have derived their names. The first and second they dedicated to the Sun and Moon,—

hence Sun-day and Moon-day. The third and fourth were dedicated to *Tuisco* and *Woden*, hence Tuisco's-day and Woden's-day. The fifth, sixth, and seventh, in like manner, to *Thor*, *Fraea*, and *Seater*, and hence Thor's-day, Fræa's-day, Seater's-day. Besides the above Gods and Goddesses, they had others of an inferior kind to whom they paid respect. Such was *Eostre*, to whom they sacrificed in the month of April, which was from thence denominated *Eostur Monath:* and on their conversion the name was continued and applied to the resurrection. Another of their Gods was called *Mara*, supposed to terrify people in their sleep; whence comes the word *Night-Mare*. The doctrines of Elfs and Fairies is purely Saxon; and to these imaginary beings they offered a peculiar kind of sacrifice, called *Alf-Blot*. Many *still* believe that the green circles which are seen in meadows and pastures have been the theatre of their midnight gambols; and that an exudation from a particular species of plant (Fungi) is the butter they have made. (So much for weak and superstitious minds.)

FROM B. BOOTHROYD'S HISTORY OF THE ANCIENT BOROUGH OF PONTEFRACT.

The Britons had a peculiar method of giving alarm and collecting their forces on the invasion of an enemy. They raised a cry, which was caught up and transmitted from mouth to mouth through all the region, and as the notice passed along, the warriors snatched their arms, and hurried away to the rendezvous. When Cæsar first invaded Britain, the alarm was spread in this manner, in sixteen or

seventeen hours, one hundred and sixty miles in a direct line (Cæsar Com. p. 135).* *Christianity* was introduced into the Northumbrian kingdom in the reign of Edwin. He had spent the early part of his life in adversity; and, though an exile, he found protection and favor from Eadbald, King of Kent. He saw the beautiful Ethelburga, sister to the King; the accomplishments of her person and mind gained the heart of Edwin, and when he had obtained possession of the Northumbrian throne, by a decisive victory over Ethelfred, at Retford, he made her an offer of his hand. *She* was a christian, and *he* yet a professed idolater. Like a prudent and *sensible* woman, she *would not* renounce her *faith* for the splendor of a throne; nor would she become the consort of Edwin, *unless* she might be allowed the exercise of her *own* religion. Edwin submitted to this. Ethelburga brought with her a christian Bishop, and christian attendants. For some time the civil and military affairs of the state demanded and occupied the whole attention of Edwin. At length he began to examine the subject of religion; and no one can doubt the influence of Ethelburga in persuading the King to embrace christianity.† A day was appointed when the subject was to be discussed; and

* It is supposed that war was anciently proclaimed in Britain by sending messengers in different directions through the land, each bearing a bended bow, and that peace was in like manner announced by a bow unstrung, and therefore straight. (*Cambrian Antiquities*) Mrs. Hemans has handled this subject with her usual spirit in an ode, entitled, "The bended bow."—D.

† It was a maxim of the Saxons to undertake no business of importance without consulting their wives, to whose advice they paid the greatest regard."—Vid. *Turner's History of the Saxons*. Vol. 1. p. 133.

Paulinus, the Bishop, was to point out the evidences of christianity, whilst Coisi, Edwin's High Priest, was to defend the idolatry of his fathers. Whether Coisi, perceiving the inclination of Edwin made a virtue of necessity, or whether convinced by the arguments of Paulinus, *he* was the *first* to renounce idolatry. The King followed his example, and the Nobles imitated the King. A wood Church was erected at York immediately after, and the King and the Nobles were all baptised together. The influence of Edwin's example, and that of the Nobles, appeared in the almost general conversion of the lower orders. The idols and their temples were destroyed, and immence crowds came to be baptized by Paulinus. Destitute of modern conveniences, he was under the necessity of baptising them in the rivers Gleni and Swale. Edwin's reign is the brightest period in the annals of the Saxon Heptarchy. In the time of Paulinus, between the year 620 and 630, wood churches were erected in several towns.* It has been maintained that Christianity was introduced into Britain in the the time of the Apostles. Claudia, the wife of Pudens, mentioned in 2 Timothy iv. 21, is supposed to be a British lady, whom Martial celebrates for beauty and virtues. If any of the Apostles did visit Britain, it was Paul.

* Vid. *Turner's History of the Saxons.*

FROM THE BRITISH MAGAZINE.

(See the Rev. Mr. Molesworth's "Sunday Reader," Vol. I. p. 10. 1635.)

It was at *St. Martin's Church*, in Canterbury, Kent, that Christianity was first embraced by a British King, named Lucius, who had been made prisoner by the Romans, and had received the gospel, with all his subjects; and it is moreover stated, that at that time (in the year of our Lord 200, upwards of one thousand six hundred years ago), this remarkable and venerable little church was built. But we do not think that the story rests upon good foundation. Fuller, an old and diligent historian of the Church, says, "the light of the word shone here, but we know not who kindled it." We, therefore, do not think that we should be borne out, in stating, that any British King embraced Christianity before the time of Ethelbert, who is said to have been baptized in St. Martin's Church, or on the spot on which it stands. That this Church, or a Church on this spot, was used by Ethelbert's Queen, for christian worship, is not disputed. We have no doubt there were christians in England before that time; in Wales, especially, the oldest historians agree that there were several churches. But the rulers being opposed to it, and ignorant of its blessed truths; and the people being very ignorant and superstitious; the light of the gospel was, for a long period, entirely lost, or but very little known. At length, in the sixth century, that is, above twelve hundred years ago, Ethelbert, King of Kent, demanded in marriage, Bertha, daughter of Cherebert, King of

Paris, who was a princess of great mental and personal accomplishments, and, from her birth and inclinations, a christian. Ethelbert being an idolater, objections were at first made to him on that account; but he, however, found means to remove every obstacle of that kind, by proposing to the princess, that she should bring with her ecclesiastics of her own persuasion, and enjoy the free exercise of her religion, in the same manner as she had been accustomed to do. Upon these terms, Bertha came to England, accompanied by Luidhard, Bishop of Soissons, her confessor, and was given in marriage to Ethelbert. Soon after which, by her affable and condescending demeanor, she so gained upon the King's affections, as to obtain a very great ascendancy over him; and possessing the most amiable qualities, the King's attention became entirely devoted to her, and he had all the value and love for her she could desire. In this situation, Bertha justly hoped to bring the King to have favourable thoughts of the christian religion; and with that view, took all occasions to display, in his presence, the gospel truths in the most forcible and and affecting manner; in which the Queen was aided by Luidhard, who contributed much to her designs, so that Ethelbert was so far wrought upon, that, if he had not yet respect enough for the christian religion to embrace it, at least he had not an aversion to the gospel, or those who professed it. At this fortunate conjuncture, it was, that Pope Gregory's Missionaries, with Augustine as their chief Abbot and leader, arrived in England from Rome, where they had sojourned with a design to instruct the English, who were then for the most part heathens in the knowledge of the gospel; and having, in their way through France, provided themselves with interpreters;

they arrived in the Isle of Thanet, in the christian æra, 596. Immediately after they were landed, Augustine despatched a messenger to the King, intimating that he was come into his dominions with a company of honest men, to bring him a message of the greatest importance, and instruct him in what would procure him everlasting happiness. Upon this information, Ethelbert ordered the the Missionaries to stay were they were; designing to go himself, and hear from their own mouths, the occasion of their journey. Some few days after, the King went to the Isle of Thanet, in company with the Queen, and, on their arrival, the King seated himself in the open air, and, ordering the strangers to be called before him, he asked them what they had to propose; when Augustine, coming into the presence of the King, bearing a cross of silver, and the image of our Saviour in a picture, preached to him the gospel, in an earnest and zealous manner. Ethelbert, being informed by the interpreters of what Augustine had said, returned him this answer: "Your proposals are noble, and your promises inviting. But I cannot resolve upon quitting the religion of my ancestors, for one that appears to me, supported only by the testimony of persons who are entire strangers to me; however, since I perceive you have undertaken so long a journey, on purpose to impart to us what you deem most important and valuable, you shall not be sent away without some satisfaction. I will take care you are treated civilly in my dominions, and supplied with all things necessary and convenient; and if any of my subjects, by what you shall say to them, desire to embrace your religion, I shall not be against it." The first and great step being taken, the Queen obtained leave for the Missionaries to settle at

Canterbury, the capital of Kent; where she took care to provide them with convenient lodgings, and procured them the liberty of preaching to as many as might be desirous to hear them. Being thus favourably received and accommodated, the Missionaries made so good use of their time, that shortly several of the principal Saxons embraced the christian faith, and were baptized. The swift progress of the gospel at Canterbury, raised in Ethelbert a desire to be more particularly instructed in the nature of the religion those strangers preached; and accordingly, he had frequent conferences with Augustine; the Queen being likewise importunate in her endeavours with the King, to remove all his prejudices in favor of idolatry, and win him over to the principles of christianity; her great leading object was at length carried, and Ethelbert became a christian, and was baptized; it being then about a year after the coming of the Missionaries into Britain. On the arrival of Bertha in England, Ethelbert allotted to the Queen this Church, in the neighbourhood of this city, then dedicated to the Virgin Mary; but it having lain desolate upwards of a hundred years, Luidhard, by the King's order, caused it to be repaired and re-consecrated, and dedicated anew to St. Martin (who was Bishop of Tours, and died A. D. 395), and the Queen resorted to it for her devotions; as, with the leave of the King and Queen, did Augustine and his companions, on their first coming hither, who celebrated all the offices of their religion at this Church." Thus for the first time (remarks Mr. Molesworth, with respect to this kingdom, according to the words of Isaiah), "Kings" became the "nursing-fathers, and Queens the nursing-mothers" of the Church of Christ.

"Kings shall be thy nursing-fathers, and their Queens thy nursing-mothers."—See *Isaiah*, ch. xlix. 23.

FROM BOOTHROYD'S HISTORY OF PONTEFRACT.

In an enumeration of property on an estate, it is stated, there were an hundred sheep, fifty-five swine, two men, and five yoked oxen. A *Duke of Mercia*, in a donation to a Church, gave six men, with all their offspring, and their family, that they may always belong to the said Church in perpetual inheritance.—(See *Hick's Diss. Ep.* p. 12.)

In the *time* of the *Saxons*, places derived their names from those who *inhabited* them; but *after* the conquest, a custom, the reverse of this prevailed, and persons derived their names from the place where *they resided*.—(See *Doomsday-Book*, vol. 1. p. 316.)

It *was customary* with the Normans to call their towns and villages after the names of bridges, and this might induce them to do so in England.

In the 35th year of Edward 3rd, a great *pestilence* prevailed in England, which carried off numbers of people, and amongst them the Duke of Lancaster, who died thereof at Leicester, and was buried in the Collegiate Church there, founded by himself. *John of Gaunt* (so called from his being born at Gant, or Ghent, in Flanders), Earl of Richmond, the 4th son of King Edward 3rd, and Blanch, his wife, died of the pestilence, and were buried in St. Paul's Cathedral.

In Richard the 2nd's time, the expences of the French

wars and prodigality of the court was so great that parliament imposed a tax of three groats on every person, male and female, above the age of fifteen; which caused an insurrection, headed by Wat Tyler and Jack Straw. The Duke of Lancaster at this period was unpopular and his fine house, called "The Savoy," accounted the most beautiful structure in the kingdom, became the object of general resentment. It was instantly assaulted, set on fire, and reduced to ashes.

It is a circumstance *well worthy* of record, and a further proof of the loyalty and zeal of the garrison of Pontefract Castle, that the *first monies* coined in this kingdom, bearing the name of King Charles 2nd, were struck in this Castle, by Colonel Morrice, the governor. The impression is a crown at the top, and underneath it, "*Hanc deus dedit*, 1648," upon the field: and round it, "Carol II, D. G. Mag. B. F. Hi. R." The reverse is an impression of a Castle, and on the sinister side thereof, the letters, *obs*, and above, on each side the central tower, the letters, P. C, and round the whole, the motto, "*Post Mortem Patri Pro Filio.*" *This coin* is *very scarce*, and now not to be met with, except in the museums of the curious.—(See *Clarendon's Hist.*)

Pontefract Castle was destroyed by the parliament army, in 1648, *being the last garrison in England* that held out against the parliament. It was ordered that the Castle should be dismantled and rendered wholly untenable for the future, which reduced this stately and princely fortress to a heap of ruins; the building was unroofed, and all the valuable materials sold. Thus fell the Castle of Pontefract, the strong hold of the brave and warlike Saxons,

the residence of the Norman Conqueror, the seat of the aspiring Dukes of Lancaster, the Palace of Princes and Kings; at some periods, a nest of treachery and rebellion, and at others, the last hope of vanquished royalty. In these unhappy times, what lives were destroyed; and doubtless the apartments of this Castle have been stained with the blood of many an innocent victim."

Black Dominican or *preaching* Friars. This order came into England in the reign of Henry the 3rd, in the year 1221. They settled a house in Pontefract, founded by one Symon Piper. On the suppression of the lesser religious houses, in the 28th of Henry the 8th, this house was surrendered by the Prior, seven Friars, and one Novice.

The Carmelites, or *white* Friars. This order was brought into England in the same reign as the above; Edmund de Lacy, constable of Chester, built a house for them at Pontefract. This order took its rise in Mount Carmel, in the Holy Land, in 1122, and are numbered amongst the order of mendicants or beggars.

Most of our *Gothic* parish Churches were built in the reign of Henry 3rd.

That the *Normans* were passionately devoted to the sports of the field, needs no stronger a fact, than the conduct of William the Conqueror, who laid waste the county of Hampshire, and made it a forest for wild beasts. Parks have been defined forests enclosed, and were called, *Haiæ Dominicales*. To our *royal* and *baronial* castles, usually belonged two parks, one inclosed with a wall for *fallow* deer, the other for *red* deer, fenced round with an hedge. *Keepers* were always appointed, and the game secured by the forest laws. The *Barons* were *very*

tenacious of their game; but they allowed their tenants common-right for their cattle, as well in the parks as in their waste lands.

For more than a century the *wages* of the members of the parliament (they receiving wages from their constituents) were sometimes higher and sometimes lower; but in the reign of Edward the 3rd they were fixed for Knights of the Shire at four shillings per day, and two shillings for a Citizen or Burgess. They thought this reasonable, that as they served the public, the public ought to pay them; nor had they any notion that this custom would ever be considered dishonorable and abolished. It was attended with one good effect, as it secured the attendance of members of the House of Commons, because those who did not attend from the first to the last day received no wages. The celebrated Andrew Marvel, member for Hull, was the last person who received wages from his constituents.—(See *Hen. Hist.*)

Mr. Pitt, in 1783, by his commanding eloquence, had roused the spirit of the nation in favor of a parliamentary reform.—(See *Boothroyde's His. Pontefract.*

FROM JOHN BROWN'S PAMPHLET, ON THE PORCH OF ST. MARGARET'S CHURCH, IN YORK, Pub. 1827.

Mr. Macgregor endeavours, by a minute description of the rise, progress, and decline of the worship of the sun, to prove that this porch is of Roman erection, and in the time of Severus.

Mr. Britton, in his Architectural Antiquities, gives the

following terms for the Saxon and Norman styles, and which are adopted by the present writer. *Anglo-Saxon.* This term embraces all buildings that were erected between the times of the conversion of the Saxons and the Norman conquest, from A. D. 597 to A. D. 1066. *Anglo-Norman.* This term is applied to that style which prevailed from 1066 to 1189, including the reigns of William 1st and 2nd, Henry 1st, Stephen, and Henry 2nd.

That the Anglo-Normans practised the art of symbolizing, we have evidence in the ornamental borders of the Bayeux tapestry; the designs in those borders are copied from the agricultural seasons, the rural occupations, the constellations, and Æsop's fables;* from which sources the principal designs on St. Margaret's porch have also been obtained. It is supposed by several writers that this tapestry was worked under the particular superintendance and direction of Matilda, the wife of William the conqueror, between 1066 and 1088; but whatever may be the date of its execution, it is allowed to be of inestimable value, from its exhibiting the costume of the *time of the conquest*, and, I trust, that the porch in question, from its exhibiting the next subsequently worn costume, has a claim on the attention of the English nation, nearly equal to that given to the Bayeux tapestry.

The Danes, being a race of beings who were educated in swimming across the greatest rivers, in taking frightful leaps, in climbing the steepest rocks, in fighting naked with offensive weapons, in wrestling with the utmost fury, were forced all in every family, except one, to the sea for their abode, and lived by piracy, and were looked upon

* See Dibdin's Bibliographical, Antiquarian, and Picturesque Tour, vol. i. p. 381.

by all Europe with horror. (Vide *Fosbroke's Encyclopædia of Antiquities*, page 530.)

According to Dr. Meyrick, it is to the Normans alone that we are to attribute the introduction of the *kite-shaped shield*;* and he remarks, that on the Bayeux tapestry there is no instance of a Norman with any other than a long *kite-shaped one*.†

From the same author's work we learn that the *kite-shaped* shield continued in use, subject to variations in size and form, during the reign of William the 2nd, Henry the 1st, and Stephen; and, that in Henry 1st reign, the shape of the shield was made to *curve considerably more round the body*,‡ and that, in Stephen's reign, *the upper edge of the shield was made to curve outward at the top*;§ a contrivance, probably, for the easier management of the bridle, and which was still more attended to in later times.

Flowing hair (is another circumstance), worn not only by the warrior, but also by four partially human figures sculptured on the porch. This *flowing hair* is of great importance, for, as Dr. Meyrick says, that, "In the Bayeux tapestry, the Normans have mustachios, but no beards, and appear with the crowns of their heads shaven, in a manner that, in some degree, resembles the clerical tonsure. This is a circumstance which proves the antiquity of the tapestry, *as in the next age, the hair, in all illuminations, appears flowing*.‖ And Mr Charles Stothard says, "We are well assured, that during the reign of King Henry the 1st, the hair was worn so long that

* Meyrick, Vol. i. page 12.—† Ibid, page 13.
‡ Ibid. vol. i. page 26.—§ Ibid. vol. i. p. 39.
‖ Ibid, Vol. i. p. 16.

it excited the anathemas of the Church! There are many examples of sculpture on the continent which exhibit the extravagant fashion of that time. The men are represented with long hair, *falling below their shoulders;* the women with two locks, plated or bound with ribands,* and falling over each shoulder in front, frequently reaching *below their knees. The only examples, I believe, of this kind, that can be cited in England, are the figures of Henry the first and his Queen, on a portal of Rochester Cathedral.* It may be asked, at what period these fashions arose? From the violent censures which teemed throughout England and France in reprobation of them, in the beginning of the twelfth century, it is probable, they had been then long established with the people. A passage in William of Malmsbury indicates, that these fashions sprung up with some others during the reign of William Rufus. Whatever may be the date of the erection of St. Margaret's porch, I trust that the preceding observations will convince every one, that this relic of antiquity (were it merely for its value in point of historical reference) is an object most worthy our regard; but when we consider, that, in addition to its architectural beauty, it stands unequalled for costume, by any Anglo-Norman entrance in the kingdom, and perhaps in the world; it certainly has a superior claim upon the inhabitants of York, to exert themselves for its future preservation.

* A similar fashion of wearing the hair was used by the young Ladies in England, in 1835, 6, and 7.—*Editor.*

FROM AN ACCOUNT OF THE CITY OF BATH (pub. 1805) AND NEIGHBOURHOOD.

In the King's bath there is a statute of King *Bladud*, which was erected in 1699; under which is the following inscription, on copper:—

"BLADUD,
SON OF LUD HUDIBRAS,
EIGHTH KING OF THE BRITONS FROM BRUTE,
A GREAT PHILOSOPHER AND MATHEMATICIAN,
BRED AT ATHENS,

"And recorded the first discoverer, and founder of these baths, eight hundred and sixty-three years before Christ; that is, two thousand five hundred and sixty-two years, to the present year, one thousand six hundred and ninety-nine."

Numerous Saxon and Roman antiquities have been discovered in digging foundations in different parts of this ancient city.

The Grove, near the Abbey-Church, is called Orange Grove, from an obelisk, erected by the late Richard Nash, Esq., in compliment to the Prince of Orange, who came here for his health, just before he married the Princess Royal of England, and received great benefit from the waters. On this obelisk is the following inscription: (which being in Latin is thus translated)—

"In memory of the happy restoration of the health of the Prince of Orange, by drinking of the bath waters, through the favour of God, and to the great joy of Britain, 1734."

Farley Castle (in Somersetshire), six miles from Bath. The present proprietor (1805) is Joseph Houlton, Esq. In a vault beneath the chapel, to which the descent is from without, are six leaden coffins, exactly resembling those inclosing Egyptian mummies. In the chapel stands a chest of old armour, brought from the castle, on opening of which were found three original letters, written by Oliver Cromwell; two of them, it is said, were lent to a gentleman who never returned them, the third is preserved by the proprietor, and the following is a copy:

"Sir, I am very sorye my occasions will not permit me to return to you as I would. I have not yet fully spoken with the gentleman I sent to wait upon you; when I shall doe itt I shall be more particular, being unwilling to detain youre Servant any longer. With my service to youre Lady and family, I take leave, and rest,

"Your affectionate Servant,

"July 30, 1652. "O. CROMWELL.

"For my honoured friend, Mr. Hungerford the elder, These."

Wardour Castle (Wiltshire), in the neighbourhood of Bath. The seat of Lord Arundel. This Castle, in the time of the civil wars, was remarkably defended by Lady Arundel, daughter of Edward, Earl of Worcester; she having held out the Castle with only 25 men against the parliamentary army of 1300, and surrendered it at last only on honourable terms. The house contains a great number o fine pictures, painted by the best masters, amongst them one of Lady Arundel, who defended the Castle. The old Castle is now in ruins, and about a mile distant from the present magnificent mansion, which was upwards of ten years in building.

Six miles from Wells are the ruins of *Glastonbury* Abbey, formerly the richest and most magnificent in the world. The time of its foundation is not certainly known, but it was most liberally endowed by King Ina, who built the great Church; it was likewise benefited by Edward the elder, Eldred, Edgar, and other Saxon Kings and Nobles; but at the conquest King William stripped it of several of its possessions and bestowed them on his followers; and in 1083 made one Tustin, a Norman, Abbot thereof.

On a hill near the town, was a Church dedicated to St. Michael, where Richard Whiting (the last and most celebrated Abbot, and whose hospitality was so great that he often entertained 500 horsemen at a time) was hanged by order of Henry 8th, for having let fall some hasty expressions when the King's commissioners arrived to seize upon his revenues.

About six miles from *Piercefield* (in the county of Monmouthshire) is the Abbey of *Tintern*, a most beautiful ruin, situated in the bottom of a vale. Never did the eye behold a more venerable object than this Abbey presents on the entrance at the great door. This Abbey was founded by Walter Fitz-Richard de Clare, Lord of Cærwent, and Monmouthshire, in the year 1113.

REMARKABLE EVENTS, INVENTIONS, &c.

Memnon, the Egyptian, invents the letters, in the year 1822, *before* Christ.

Prometheus first struck fire from flints, in 1715, *before* Christ.

The first ship that appeared in Greece was brought from Egypt by Danaus, who arrived at Rhodes, and brought with him his 50 daughters, B. C. 1485.

Money first made of gold and silver at Argos, B. C. 894.

The first eclipse of the moon on record, B. C. 720.

By order of Necho, king of Egypt, some Phœnicians sailed from the Red Sea round Africa, and returned by the Mediterranean, B. C. 604.

The first comedy at Athens acted upon a moveable scaffold, B. C. 562.

The first tragedy was acted at Athens, on a waggon, by Thespis, B. C. 534.

Ptolemy Philadelphus, king of Egypt, employs seventy-two interpreters to translate the Old Testament into the Greek language, which is called the Septuagint, B. C. 284.

The Alexandrian library, consisting of 400,000 valuable books, burnt by accident, B. C. 52.

Rome set on fire, and burned for six days; upon which began (under Nero) the first persecution against the Christians, *after* Christ 64 years.

Julius Agricola, governor of South Britain, to protect the civilized Britons from the incursions of the Caledonians, builds a line of forts between the rivers Forth and Clyde; defeats the Caledonians under Galgacus on the Grampian hills; and first sails round Britain, which he discovers to be an island, A. C. 85.

The Caledonians reconquer from the Romans all the southern parts of Scotland; upon which the Emperor Adrian builds a wall between Newcastle and Carlisle, A. C. 121.

Silk first brought from India, 274: the manufactory of

it introduced into Europe by some monks, 551: first worn by the clergy in England, in 1534.

Bells invented by bishop Paulinus, of Campagnia, A.C. 400.

Glass invented in England by Benalt, a monk, A. C. 664.

The University of Cambridge founded A. C. 915.

The figures in arithmetic are brought into Europe by the Saracens from Arabia, A. C. 991. Letters of the alphabet were hitherto used.

Paper made of cotton rags was in use, 1000; that of linen rags in 1170: the manufactory introduced into England, at Dartford, 1588.

Musical notes invented, 1070.

Justices of the Peace first appointed in England in 1076.

Doomsday-book began to be compiled by order of William, from a survey of all the estates in England (and finished in 1086), 1080.

The order of the Knights Templars instituted, to defend the Sepulchre at Jerusalem, and to protect Christian strangers, in 1118.

England is divided, by Henry, into six circuits, and justice is dispensed by itinerant judges, in 1176.

Glass windows began to be used in private houses in England in 1180.

Dieu et mon Droit first used as a motto by Richard, on a victory over the French, 1194.

Chimnies were *not* known in England, 1200.

Surnames now began to be used, first among the nobility, in 1200.

The houses of London and other cities in England, France, and Germany, still thatched with straw in 1233.

Tallow candles so great a luxury, that splinters of wood were used for lights, 1298.

Wine sold by apothecaries as a cordial, 1298.

Lincoln's-Inn Society established, 1310.

Gold first coined in Christendom, 1320; and in England 1344.

Gunpowder and guns first invented by Swartz, a monk of Cologn, 1340; Edward 3rd had four pieces of cannon, which contributed to gain him the battle of Cressy, 1346; bombs and mortars were invented in the same year.

Oil painting first made use of by John Vaneck in 1340.

The first creation to titles by patents used by Edward the 3rd, in 1344.

The Order of the Garter instituted in England by Edward the 3rd, 1349; altered in 1557, and consists of 26 knights.

Coals first brought to London, 1357.

Arms of England and France first quartered by Edward the 3rd, in 1358.

A company of Linen Weavers from the Netherlands, established in London in 1386.

Cards invented in France for the king's amusement in 1391.

Windsor Castle built by Edward 3rd, 1386.

Order of the Bath instituted at the coronation of Henry the 4th, 1399; renewed in 1725, consisting of 38 knights.

Guildhall, London, built 1410.

About 1430, Laurentius, of Haarlem, invented the art of Printing, which he practised with separate wooden types. Guttenburg afterwards invented cut metal types: but the art was carried to perfection by Peter Schoeffer, who invented the mode of casting the types in matrices.

Frederick Corsellis began to print at Oxford, in 1468, with wooden types; but it was William Caxton who introduced into England the art of printing with fusile types, in 1474.

Engraving and etching in copper invented in 1460.

Henry 7th establishes fifty yeomen of the guards, the *first* standing army, 1486.

William Grocyn publicly teaches the Greek language at Oxford, 1491.

Shillings first coined in England, 1505.

Gardening introduced into England from the Netherlands, whence vegetables were imported, 1509.

Cannon began to be used in ships about 1539.

Silk stockings first worn by the French King, 1543; first worn in England by Queen Elizabeth in 1561.

Pins first used in England (before which time the ladies used skewers), 1561.

Good lands let in England at *one* shilling per acre, 1544.

First law in England, establishing the interest of money at 10 per cent, 1546.

Lords lieutenants of counties instituted in England, 1549.

Horse Guards instituted in England, 1550.

Knives first made in England, 1563.

Tobacco first brought from Virginia into England, 1583.

Coaches first introduced into England, 1589.

Hackney ditto act, 1693; increased to 1000, in the year 1770.

Watches first brought into England from Germany, in 1597.

Baronets first created in England by James 1st, 1611.

The Island of Barbadoes, the first English settlement in the West Indies, is planted, 1625.

Regular Posts established from London to Scotland, Ireland, &c., 1635.

The Massacre in Ireland, when 40,000 English Protestants were killed, 1640.

Excise on Beer, Ale, &c., first imposed by parliament, 1643.

The Royal Society established in London, by Charles the 2nd, 1662.

The Plague rages in London, and carries off 68,000 persons, 1665.

The great fire of London began, September 2nd, and continued three days, in which were destroyed, 13,000 houses, and 400 streets, 1666.

Tea first used in England, 1666.

The Habeas Corpus act passed, 1678.

William Penn, a Quaker, receives a charter for planting Pennsylvania, 1680.

India Stock, sold from 360 to 500 per cent. 1683.

The Land-Tax passed in England, 1689.

Bayonets at the end of loaded muskets, first used by the French against the confederates, in the battle of Turin, 1693.

Bank of England established by King William, 1693.

The first public Lottery was drawn same year.

Stamp Duties instituted in England, 1694.

*Society for the propagation of the gospel in foreign parts, established, 1701.

Society for promoting Christian Knowledge, established 1698.

Gibraltar taken from the Spaniards, by Admiral Rooke, 1704.

The Court of Exchequer instituted in England, 1704.

The first British Parliament, 1707.

Queen Anne changes the Whig Ministry, 1710.

The Cathedral Church of St. Paul, London, rebuilt by Sir Christopher Wren, in 37 years, at one million expense, by a duty on coals, 1710.

Interest reduced to five per cent. 1714.

The Rebellion in Scotland begins in September, under the Earl of Mar, in favor of the pretender. The action of Sheriff-muir, and the surrender of Preston, both in November, when the rebels disperse, 1715.

An Act passed for Septennial parliaments, 1716.

Inoculation first tried on criminals, with success, 1727.

Westminster Bridge, consisting of 15 arches, begun 1738, finished in 1750, at the expense of £389,000, defrayed by parliament.

Commodore Anson returns from his voyage round the world, 1774.

The Rebellion breaks out in Scotland, 1745, and the Pretender's army defeated by the Duke of Cumberland, at Culloden, April the 16th, 1746.

The Interest of the British funds reduced to three per cent. 1749.

The British Museum erected at Montagu House, 1753.

Lisbon destroyed by an earthquake, 1755.

149 Englishmen are confined in the black-hole at Calcutta, in the East Indies, by order of the Nabob, and 123 found dead next morning, 1756.

Black friars' Bridge, consisting of nine arches, begun

1760, finished 1770, at the expense of £52,840, to be discharged by a toll. Toll taken off, 1785.

The Parliament granted £10,000 to Mr. Harrison, for his discovery of the longitude in his time-piece, 1764.

An Act passed, annexing the sovereignty of the Island of Man to the crown of Great Britain, 1765.

Dr. Solander and Mr. Banks, in his Majesty's ship the Endeavour, Lieutenant Cook, return from a voyage round the world, having made several important discoveries in the South Seas, 1771.

Captain Phipps is sent to explore the North Pole, but having made 81 degrees, is in danger of being locked up by the ice, and his attempt to discover a passage in that quarter proves fruitless, 1773.

The British Parliament having passed an act, laying a duty of three-pence per pound upon all teas imported into America; the colonists, considering this as a grievance, deny *the right* of the British parliament to tax them, 1773.

The Protestant association, to the number of 50,000, go up to the House of Commons with their petition for the repeal of an act passed in favor of the Papists, June 2nd, 1780. That event followed by the most daring riots in the city of London and in Southwark, for several successive days, in which some Popish Chapels are destroyed, together with the prisons of Newgate, the King's Bench, the Fleet, several private houses, &c. These alarming riots are at length suppressed by the interposition of the military, and many of the rioters tried and executed for felony, 1780.

The Order of St. Patrick instituted, 1783.

The Great Seal stolen from the Lord Chancellor's house in Great Ormond Street, March 24th, 1784.

The memory of Handel commemorated by a grand jubilee at Westminster Abbey, in 1784.

Mr. Lunardi ascended in a balloon from the Artillery-ground, Moorfields; the *first* attempt of the kind in England, September 15th, 1784.

Revolution in France. Capture of the Bastile, execution of the governor, &c., July 14th, 1789.

A dreadful fire, near Ratcliffe Cross, by which 600 houses were consumed; the loss computed at £1,000,000 sterling, 1794.

Riots in London, which lasted several days, occasioned by the practice of crimping, 1794.

A severe frost set in, December 30th, by which the great rivers on the continent, the Rhine, the Waal, &c., being frozen, the French were enabled to pass them, and rapidly to overrun the seven united provinces of Holland, 1794.

Insurrections of the poor in various parts of England, in consequence of the high price of provisions; bread being at one shilling and three pence the quartern loaf, 1795.

The Church of St. Paul, Covent Garden, built by Inigo Jones, and admired for its simple elegance, consumed by fire, 1795.

Books were opened at the Bank to receive voluntary contributions towards the defence of the country, 1798.

Habeas Corpus Act suspended, 1798.

An Act for levying a tax of ten per cent. on all incomes above £200 a year, and in a smaller proportion for incomes between £60 and £200, received the Royal assent, 1799.

ON MR. ALFRED NIGHTINGALE, STUDENT IN ARCHITECTURE.

(FROM A NEWSPAPER.)

As birds were the first of the architect kind,
And are still better builders than men;
What wonders may spring from *a Nightingale's* mind,
When St. Paul's was produced by a *Wren?*

G. S.

Bloomsbury, 21st February, 1832.

ANSWER

TO AN ENQUIRY IF THE AUTHOR'S HEALTH WAS IMPROVED (AS IT WAS HOPED) BY THE COLD WEATHER.*

1809.

Tho' the spirit of frost rides aloft on the breeze,
And the snow spirit tufts with its plumes all the trees,
Tho' keen blows the blast, or cold falls the rain,
Yet the spirit of health does not come in their train.

But perhaps it may come on the Zephyr's soft wing,
And waft with its treasures the treasures of spring;
May wait for its balm 'till the violet blows,
Or want some fine essence that lurks in the rose.

* Supposed to be Moore.

Thus whispers sweet *hope*, as with eloquent art
She paints to the fancy and flatters the heart;
That pain will be sooth'd when the mild breezes play,
And that sickness will yield to the blush of the May.

TO MRS. SIDDONS, ON THE LOSS OF HER DAUGHTER.

(AUTHOR UNKNOWN.—1809.)

Th' Almighty word was past, her spirit fled,
Her stay on earth the blessed Angels mourn;
The *darling child* is number'd with the dead,
While choirs of seraphs welcome her return.

Repine not, then, at the *Eternal's will*,
Suppress the rising tear, the heart-felt joy!
Since heaven to guard her from a future ill,
In pity call'd her to her native sky.

EDWIN.

NAPOLEON.—(1813, AUTHOR UNKNOWN.)

A DISSECTION OF THE COMPOUND GEEEK WORD, NAPOLEON, GIVES THE FOLLOWING SINGULAR RESULT.

Napoleon, ...	Emperor of the French.	
Apoleon, ...	the Destroyer.	}
Poleon, ...	of Cities.	}
Oleon, ...	the Desolating.	}
Leon, ...	Lion	}
Eon, ...	now existent.	

ON THE JUBILEE OF KING GEORGE III, IN THE YEAR 1809.

JUBILEE FOR JUBILEE, OR FIFTY YEARS SHEPHERD FOR FIFTY A KING.

An Address to his Majesty on entering the Fiftieth Year of his Reign.

BY AN INHABITANT OF THE GRAMPIAN MOUNTAINS.

Frae the grampian hills, will the royal ear hear it,
And listen to Norman the Shepherd's plain tale?
The north wind is blawing, and gently will bear it,
Unvarnish'd and honest, o'er hill and o'er dale.

When London it reaches, at court, Sire, receive it,
Like a tale you may read it, or like a sang sing;
Poor Norman is easy, but you may believe it,
I'm fifty years shepherd, you're fifty a King.

Your Jubilee then, wi *my ain* I will mingle,
For *you* and *mysel* 'twa fat lambkins I'll slay,
Fresh turf I will lay in a heap on my ingle,
And wi' my auld nei'bours I'll rant out the day.

My pipes that I play'd on lang syne I will blaw them,
My chaunter I'll teach to lilt o'er the spring,
My drones to the tune I will round and round thraw them,
O fifty years Shepherd and fifty a King!

The flock o' Great Britain ye've long weel attended,
The flock o' Great Britain demanded your care;
Frae the *tod* and the *wolf* they've been snugly defended,
And led to fresh pastures, fresh water and air.

My flocks I have led day by day o'er the heather,
At night they around me hae danc'd in a ring;
I've been their protector, thro' foul and fair weather,
I'm fifty years Shepherd, you're fifty a King!

Their fleeces I've shorn, frae the cauld to protect me,
Their fleeces they gave when a burden they grew;
When escap'd frae the shears, their looks did respect me,
Sae the flock of Great Britain still looks upon you.

They grudge not their Monarch a mite of their riches,
Their active industry is ay on the wing:
Then you and me, Sire, I think are two matches,
I'm fifty years Shepherd, you're fifty a King!

Me wi' my *sheep*, Sire, and you wi' your *subjects*,
On that festive day will baith gladly rejoice;
Our twa hoary heads will be fu' o' new projects,
To please our leel vassals that made us their choice.

Wi' sweet rips o' hay I will treat a' my wethers,
The juice o' the vine to your Lords you will bring,
The respect they hae for us, is better than brithers,
I'm fifty years Shepherd, you're fifty a King!

My crook I will dress in the relics o' summer,
My faithful ould collie shall hail that blythe morn,

And to my wee cabin I'll welcome each comner,
The friend that has plenty and stranger forlorn.

Ye'll sure do the same, tho' nae body broach it,
Ye've plenty o' beef, butter, lobsters and ling,
And nouth o' musicians to strike up the crotchet,
"O fifty years Shepherd and fifty a King!"

I live in the cottage where Norval was bred in,
You live in a palace your ancestors rear'd;
Nae guest uninvited dar'd come to our weddin,
Or ruthless invader pluck us by the beard.

Then thanks to the Island we live in! where shipping
Swim round us abreast, or like geese in a string,
For safe, I can say, as my brose I am sipping,
I'm fifty years Shepherd, you're fifty a King!

But ah! Royal George, and ah! humble Norman,
Life to us baith draws near to a close!
The years far awa that was our natal hour, man,
The times at our elbow that brings us repose.

Then e'er let it come, Sire, if conscience acquits us,
A sigh from our bosoms death never shall wring;
And may the *neist Jub'lee* among Angels meet us,
To hail the auld Shepherd and worthy auld King!

LINES BY DEAN SWIFT.

Dean Swift residing in a nobleman's family as tute to his sons, and considering the supply of rabbits a table too much of a good thing, conveyed his satiety b the following lines, addressed to the cook.

For Rabbits young, for Rabbits old,
For Rabbits hot, for Rabbits cold,
For Rabbits bak'd, for Rabbits boil'd,
For Rabbits sweet, for Rabbits spoil'd,
For Rabbits tender, Rabbits tough,
We thank thee, for we've had enough.

FROM MRS. ELIZ. CARTER'S LETTERS.

Only think what a remedy I found yesterday for a *very aching head*, in a visit I made. The mistress of th house talked very loud, the parrot screamed, the lap-do barked, the child cried, and the maid, to quiet all thes discordant sounds, blew a horn. And all this *tintamarr* in a room no bigger than a closet, where I feared I wa doomed to pass the afternoon; but happily, after I ha been well stunned, we adjourned to another room, and t my great comfort left the parrot, the dog, the child, th maid and her horn behind.

FROM CHURTON'S LIFE OF DEAN NOWELL.

The name and family of Nowell, of one of whom, the venerable Dean of St. Paul's, I purpose to give a

faithful account, are thought to have been of Norman origin. The word *Nowell* or *Noel*, a corruption of *Natalis*, indicates, the festival of our Lord's Nativity, and likewise a cry of joy appropriate to the season, and by degrees came to signify a convivial cry in general; in which sense it appears to have been in use as late as the days of Chaucer.* Of the occasion on which the name was assumed, or imposed perhaps on some one eminent for his festive talents, there is no tradition; but whether the Christmas cry, or the Christmas cup, like the wassail bowl (et calices poscit majores), were the distinct meaning, there is no doubt that the covered cups in the family arms allude to the circumstance, and, as heraldry delights in such devices or parodies, three similar cups in the escutcheon of *Butler*, unquestionably allude to the name and office of a butler, or cup-bearer.

COPY OF A LETTER

Sent by the Earl of Derby to Oliver Cromwell, in answer to one he received relating to the delivering up the Isle of Man.†

"I received your letter with indignation and with scorn; I return you this answer, that I cannot but wonder whence you should gather any hopes from me, that I should (like

* And drinketh of his bugle horn the wine.
Beforn him stant braune of the tuskęd swine,
And *nowel* crieth every lusty man.
—*Canterbury Tales*, vol. 1st, 567, where, see Mr. Tyrwitt's note.

† See Appendix to this work.—*Editor.*

you) prove treacherous to my Sovereign, since you cannot be insensible of my former actings in his late Majesty's service, from which principle of loyalty I am no ways departed.

"I scorn your profers, I disdain your favours, I abhor your treasons, and am so far from delivering this Island to your advantage, that I will keep it to the utmost of my power to your destruction. Take this final answer, and forbear any further solicitations. If you trouble me with any more messages on this occasion, I will burn the paper and hang the bearer. This is the immutable resolution, and shall be the undoubted practice of him who accounts it the chiefest glory to be,

"His Majesty's most loyal and
"Obedient Subject,
"DERBY.

"Castle Town, 12th July, 1649."

FROM A PAMPHLET.—(AUTHOR UNKNOWN.)

Of Historical Notices of two characters, in 'Peveril of the Peak' (by Sir Walter Scott), viz., James 7th, Earl of Derby, and William Christian, Deemster of the Isle of Man, in the year 1643."

English history furnishes few materials to aid the investigation of transactions, chiefly confined to the Isle ef Man. The family of Christian is indebted to this splendid luminary* of the north for abundant notoriety. The William Christian represented on one part as an ungrateful traitor, on the other as the victim of a judicial murder,

* Sir Walter Scott.

and his brother (or relative) Edward, one of the suite of *a* Duke of Buckingham,* were so far *real* historical persons.

Circumstances led me many years ago to visit this ancient Lilliput.† So it happened, that I had not landed many hours before I found the mournful ditty of "William Dhône" (brown *or fair-haired William*, this very identical William Christian) twanged through the demi-nasal, demi-guttural trumpet of the Carman, warbled by the landlady's pretty daughter, &c., making as great a figure in its little sphere, as did the once important ballad of "Chevy Chase;" the burden of the song purporting that William Dhône was the mirror of virtue and patriotism, and that envy, hatred, &c. &c., was the destruction of the wisest and best. I found the story of this individual full of circumstances to excite the deepest interest.

The loyal and celebrated James 7th, Earl of Derby, was induced, by the circumstances of the times, to fix his chief residence in the Isle of Man, from 1643 to 1651. During this period‡ he composed, in the form of a letter to his son Charles (Lord Strange), an historical account of that Island. He appears to have been drawn thither in 1643, by letters intimating the danger of a revolt. "The people (he says) had begun the fashion of England in murmuring, assembled in a tumultuous manner, desired

* Not the Duke of Buckingham described in "Peveril," but the companion of Charles 1st, in his Spanish Romance.

† Isle of Man.

‡ His Countess resided at Latham House (her heroic defence is well known), until 1624 or 5, when she also retired to the Isle of Man. Birkenhead says, "The Countess it seems stole the Earl's breeches, when he fled long since into the Isle of Man, and hath in his absence played the man at Latham."

new laws, they would have no Bishops, pay* no tithes to the Clergie, despised authority, rescued people committed by the Governor, &c. &c.

The Earl's first care was to apply himself to the considerations of these insurrectionary movements; he found some interruption to his proceedings in the conduct of Edward† Christian (a near relative of William), and says, "I was newly got acquainted with Captain Christian, whom I perceived to have abilities enough to do me service. I was told that he had made a good fortune in the Indies, that he was a Mankesman borne. He is excellent good companie, as rude as a sea captain should be; but refined as one that had civilized himself half a year at court, where he served the Duke of Buckingham. While he governed here some few years he pleased me very well."

"There appears to have been some disputes at the public meetings in the Island which occasioned some to be *committed* to *prison*, and there abided, until upon submission and assurance of *being very good* and *quiet*, they were released, and others were put into their rooms. I thought fit to make them be *deeply fined;* since this they all come in most submisse and loving manner." Among the prisoners were *Edward Christian*, and his brother William, of Knockrushen, the latter was released in 1644, on giving bond, among other conditions, *not to depart the Island without licence.*‡ Of Edward, the Earl says in a letter, "I will return unto Captain Christian, whose business must be heard next week (either in 1644,

* State of England in the years 1831 to 1836.—*Editor.*

† Governor of the Isle of Man, 1643.

‡ See "Desiderata Curiosa."

or early in 1645). *He is still in prison*, and I believe many wonder thereat as savouring of injustice, and that his trial should be deferred so long." Also, "his business *does not concern himself alone.*"

Edward *died in custody*, in Peel Castle, in 1650, after an imprisonment of between seven and eight years.

"*Deemster*, evidently anglicized, the person who *deems* the law; a designation anciently unknown among the natives, who continue to call this officer *Brehon*, identical with the name of those judges and laws so often mentioned in the histories of Ireland."

We notice in this work the names of Ewan and William Christian, two of the Council in the Island. Of Ewan Christian, or a successor of the same name, it is related, that he "won £500 at play from the Bishop of Sodor and Man, with which he purchased the manor of Ewanrigg, in Cumberland, still possessed in that family."*

In 1648, William Dhône was appointed Receiver-General, and in the same year we find his elder brother, John (Assistant Deemster to his father Evan), committed to Peel Castle, for some slight misdemeanor, according to the times. The circumstances of the march of the Earl of Derby from the Isle of Man, is well known to the readers of English history; his flight, imprisonment, trial, and execution at Bolton, Lancashire, by the officers of the Parliament on the 15th of October, 1651.

* By John Christian, Esq., one of the Deemsters of the Isle of Man, 1836. The seat is Ewenrigg Hall, near Maryport.

William Christian was condemned and executed in 1662 or 3, for acts connected with the surrender of the Isle of Man, twelve years before, which are still involved in obscurity. The indictment charges him with "being the head of an insurrection against the Countess of Derby in 1651, assuming the power to himself, and depriving her Ladyship, his Lordship, and heirs thereof." He made "an excellent speech" at the place of execution, which is recorded (where we should little expect to find it) in the parochial register. The accuracy of that which has been preserved as such, in the family of a clergyman (and appears to have been printed on or before 1776), rests chiefly on internal evidence.

"Treachery and ingratitude have been heaped on the memory of William Christian with sufficient profusion," says one of the Christian family.

TRANSUBSTANTIATION.

"A gentleman and lady, being much attached to each other, were prevented for some time uniting in matrimony, in consequence of their different religious opinions; the gentleman being a Papist and the lady of the Established Church of England, and both being strenuous in support of their own faith. But, at last, the marriage took place, on the gentleman promising to refrain from mentioning the subject at all. He kept his promise for about a year; he then apologized for breaking his word, by telling his wife it was nothing but his extreme affection for her which could have tempted him so to do, but that he could not bear to see one so dear walking in the highway to

perdition, and therefore he felt compelled to do all in his power to convince her of so fatal an error. She consented to listen to his arguments, and matters went on; the priest was introduced, and nothing remained towards her initiation but receiving the sacrament. She had been thoroughly instructed in the fundamental doctrine of Transubstantiation, and a time was appointed when she was to attend the altar. She requested the use of her own Wafers, which was acceded to. When her husband, herself, the priest and all were assembled, she presented her Wafers, which were consecrated by the priest, who presented one to her, 'No, sir (said she), *you* will please to take one *first*; I tell you beforehand, these Wafers are principally composed of arsenick: if I see you swallow one, and it does *not* poison you, I will be converted to your faith; but, if it poisons *you*, or *you* refuse to take it, nothing shall ever persuade me to listen any further to your fallacious doctrines.' The priest durst *not* take it, and the consequence was, the conversion of her husband to the faith of our excellent Established Church."

The above is said to be a fact.

TREASURE DIGGING.

(FROM "TABLE BOOK.")

A patent passed the great seal in the fifteenth year of James 1st, which is to be found in Rymer, "to allow to Mary Middlemore, one of the maydes of honor to our deerest consort Queen Anne (of Denmark) and her deputies, power and authority to enter into the Abbies of

Saint Albans, Glassenbury, Saint Edmundsbury, and Ramsay, and into all lands, houses, and places within a mile, belonging to the said Abbies;" there to dig and search after treasure, supposed to be hidden in such places.

PERSONAL CHARMS DISCLAIMED.

(FROM THE SAME.)

If any human being was free from personal vanity, it must have been the second Duchess d'Orleans, Charlotte Elizabeth of Bavaria. In one of her letters (dated 9th August, 1718,) she says, "I must certainly be monstrously ugly. I never had a good feature. My eyes are small, my nose short and thick, my lips broad and thin. These are not materials to form a beautiful face. Then I have flabby, lank cheeks, and long features, which suit ill with my low stature. My waist and my legs are equally clumsy. Undoubtedly I must appear to be an odious little wretch; and had I not a tolerably good character, no creature could endure me. I am sure a person must be a conjuror to judge by my eyes that I have a grain of wit."

AN OLD YORKSHIRE MAY-GAME.

(FROM THE SAME.)

(From "An Account of a May-Game, performed at Richmond, Yorkshire, on the 29th of May, 1660, by the Inhabitants of that town; whereby they demonstrated their universal joy for the happy return of Charles 2nd, whom God was pleased to make the instrument of freeing this nation from tyranny, usurpation, and the dismal effects of a civil war.")

They came into the town, in solemn equipage, as follows:—

1st. Three *Antics* before them with bagpipes.

2nd. The representatives of a *Lord*, attended by trumpets, falconers, four pages, as many footmen, and fifty attendants, all suited as became persons of their quality.

3rd. The representative of a *Sheriff*, with forty attendants, in their liveries.

4th. The *Bishop of Hereford*, with four pages and footmen, his chaplain, and twenty other household officers, besides their attendants.

5th. Two companies of *morris-dancers*, who acted their parts to the satisfaction of the spectators.

6th. *Sixty Nymphs*, with music before them, following Diana, all richly adorned in white and gorgeous apparel, pages and footmen attending them.

7th. Three companies of *foot soldiers*, with a captain and other officers, in great magnificence.

8th. *Robin Hood*, in scarlet, with forty bowmen, all clad in Lincoln green.

Thus they marched into the town. Now follows their performance. They marched decently, in good order, round the market-cross, and came to the church, where they offered their cordial prayers for our most gracious Sovereign, and a sermon was preached at that time.

From thence my Lord invited all his attendants to his house to dinner. The reverend Bishop did the same to all his attendants, inviting the minister and other persons to his own house, where they were sumptuously entertained. The soldiers marched up to the cross, where they gave many vollies of shot, with push of pike, and other martial feats. There was erected a scaffold and arbours, where the morris-dancers and nymphs acted their parts; many thousands of spectators having come out of the country and villages adjacent. Two days were spent in acting Robin Hood. The Sheriff and reverend Bishop sent bottles of sack to several officers acting in the play, who all performed their parts to the general satisfaction of the spectators, with acclamations of joy for the safe arrival of his sacred Majesty.

Something more might have been expected from the civil magistrate of the town, who permitted the conduit to run water all the time.

The preceding rejoicings were performed by the commonalty of the borough of Richmond.

CHRISTMAS PIE.

(FROM THE SAME.)

The following appeared in the *Newcastle Chronicle*, 6th January, 1770:—

"Monday last was brought from Howick to Berwick, to be shipped for London, for Sir Hen. Grey, bart., a pie, the contents whereof are as follows:—2 bushels of flour, 20lbs. of butter, 4 geese, 2 turkeys, 2 rabbits, 4 wild ducks, 2 woodcocks, 6 snipes, 4 partridges, 2 neats' tongues, 2 curlews, 7 blackbirds, and 6 pigeons: it is supposed a very great curiosity, was made by Mrs. Dorothy Patterson, housekeeper, at Howick. It was near nine feet in circumference at bottom, weighs about twelve stones, will take two men to present it to table; it is neatly fitted with a case, and four small wheels to facilitate its use to every guest that inclines to partake of its contents at table."

OLIVER CROMWELL'S WEDDINGS.

(FROM "TABLE BOOK.")

The singular mode of solemnizing marriages that took place during Cromwell's usurpation, was pretty strictly observed for the space of four years; during which time sixty-six couple were joined together before the civil magistrate (at Knaresbrough). The gentlemen who were applied to in this case, for the most part, appear to be Thomas Stockdale, of Bilton Park, Esq.; Sir Thomas Mouleverer, Bart., of Allerton Park; or the Mayor of Ripon. The banns were published on three separate days before marriage, sometimes at the market-cross, and sometimes in the church. The following is a copy of one of the certificates:—

"30 Mar. 1651. Marmaduke Inman and Prudence Lowcock, both of the parish of Knaresbrough, were this

day married together at Ripon, having first been published three several market days in the market-place at Knaresbrough, according to the act of Parliament, and no exceptions made. In the presence of

" *Thomas Davie,*
" *Anthony Simpson.*"

ELECTIONEERING.

In Sir Henry Slingsby's Diary is the following note, respecting the election at Knaresbrough in the year 1640:

" There is an evil custom at such elections, to bestow wine on all the town, which cost me sixteen pounds at least."*

* See " The original Diary of Sir Henry Slingsby, of Scriven Park, (near Knaresbrough), Bart., now first published, together with a family Correspondence, &c. &c., by the Rev. D. Pearson, M. A., of Oriel College, Oxford." 15s. 1836. London, J. B. Nichols & Son.—*Editor.*

FROM FROISSART'S CHRONICLES OF ENGLAND, FRANCE, SPAIN, &c.

FROM EDWARD 3RD TO HENRY 5TH, A. D. 1328.

VOL. I.

The Dissentions that was between the Archers of Englande and those of Heynaulte.

The gentle Kynge of Englande, the better to feast these strange lordes and all their company, held a great court on Trinity Sunday in the Friers, where as he and the Quene his mother were lodged, keeping their house each of them apart. All this feast the Kynge had well 5 C. knyghtes, and xv were new made. And the Quene had well in her court lx ladies and damozelles who were ready to make feast and cheer to Syr John of Heynaulte and his company. There might of been seen great nobles, and plenty of all manner of strange victuals. There were ladyes and damozelles freshly apparalled ready to have danced if they might have leave. But incontinent after dinner, there began a great fray between some of the grooms and pages of the strangers, and of the archers of Englande who were lodged among them in the said suburbs, and anon all the archers assembled them together with their bows, and drove the strangers home to their lodging, and the most part of the knyghtes and masters

* As these extracts are from a very old edition of the above work, the Editor has modernised the spelling in most of the words, the old English being nearly unintelligible to many readers, but the style is preserved with correctness.—*Editor.*

of them were as then in the kynges court, but as soon as they heard tidings of the fray, each of them drew to their own lodging in great haste, such as might enter, and such as could not get in were in great peril. For the archers who were to the number of III M., shot fast their arrows, not sparing masters nor varlettes; and it was thought and supposed that this fray was begun by some of the friends of the Spencers, and of the Earl of Arundels, who were put to death before by the aid and counsel of Syr John of Heynaulte as ye have heard before, as then peradventure thought to be somewhat revenged, and to set discord in the host. And so the Englishmen that were hosts to these strangers, shut fast their doors and windows, and would not suffer them to enter into their lodgings; howbeit some got in on the back side and quickly armed them, but they durst not issue out into the street for fear of the arrows. Then the strangers break out on the back side, and broke down pales and hedges of gardens, and drave them into a certain plain place and abode their company, till at the last they were a C. and above, of men of arms, and as many unharnesst, such as could not get to their lodgings. And when they were assembled together they hasted them to go and succour their companions who defended their lodgings in great strait. They had great levers in their hands, the which they found in a carpenter's yard, with the which they gave such strokes that men durst not approach to them. The III bet down that day such few company as they had, more than lx. For they were great and mighty knyghtes. Finally the archers that were at the fray were discomfitted and put to the chase, and there was dead in the place well to the number of CCC. And it was said they were all of

the Bysshoprycke of Lyncoln. Thus continually they were fain to make watch by their constables in the fields and high ways about the court, and to send out scout watches a mile off to see ever if any such people were coming to themward. And in this tribulation they abode in the said suburbs by the space of four weeks, and in all that season they durst not go far from their harness, nor from their lodgings, saving a certain of the chief lordes among them, who went to the court to see the Kynge and his council, who made them right good cheer. For if the said evil adventure had not been, they had sojourned there in great ease, for the city and country about them was right plentiful. For all the time of vi weeks that the Kynge and the lordes of Englande, and more the lx. M. men of war lay there, the victuals were never the dearer, for ever they had a penny worth for a penny, as well as other had before they came there, and there was good wine of Gascony, and of Angiew (Alsace), and of the Ryne (Rhine), and plenty thereof with right good cheap, as well of pollen, as of other victuals, and there was daily brought before their lodgings, hay, coats, and litter whereof they were well served for their horses, and at s metly price.

CHAPTER 37.

How that after the said defiances made, the Frenchmen entered into Englande.

And as soon as Syr Hew Quyriell, Syr Peter Bahuchet, and Barbe Noyre, who lay and kept the straits

between Englande and France, with a great navy, knew the war was open, they came on a Sunday in the forenoon to the haven of Hampton (Southhampton) while the people were at mass, and the Normayns, Pycardes, and Spanyerdes entered into the town, and robbed, and pilled, and slew divers, and insulted maidens and wives, and charged their vessels with the pillage, and entered again into their ships, and when the tide came they disanchored and sailed to Normandy, and came to Diepe and there departed, and divided their booty and wages.

CHAPTER 40.

How the Kynge of Englande and the French Kynge took a day of journey to fight together.

Thus these two Kynges were lodged between Vyronfosse and Flamengery, in the plain fields, without any advantage. I think there was never seen before so goodly an assembly of noble men together as was there. The Thursday in the morning there were two knyghtes of the Earle of Heynaulte's, the lorde Sanguynelles, and the lorde of Tupeney; they mounted on their horses, and they two only departed from the French host, and rode to a view of the English host; and it fortuned that the lorde of Sanguynelles horse took the bridle in the teeth, in such wise that his master could not rule him, and so whether he would or not, the horse brought him into the English host, and there he fell in the hands of the Almaynes (Germans), who perceived well that he was none of their company, and set on him, and took him and his horse, and

so he was a prisoner to five or six gentylmen of Almayne; and anon they set him to his ransom. And when they understood that he was a Haynowe (Hainaulter), they demanded of him if he knew Syr John of Heynaulte, and he answered yes, and desired them for the love of God to bring him to his presence, for he knew well that he would quit him his ransom; whereof were the Almaynes joyous, and so brought him to the lorde Beaumounde, who incontinent did pledge him out from his master's hands; and the lorde Sanguynelles returned again to the Earl of Heynaulte, and he had his horse again delivered him, at the request of the lorde Beaumounde.

CHAPTER 49.

How the Duke of Normandy laid siege to Thyne Lewesque.

The Duke carried with him out of Cambray and Douay, diverse great engines, and especially 6, and made them to be reared against the forts; so these engines did cast night and day great stones, the which beat down the roofs of the chambers, halls and towns, so that they within were fain to keep in vaults and cellars, thus they suffered great pain. The engines without did cast in dead horses, and beasts stinking, whereby they within had greater distress than with any other thing, for the air was hot as in the middist of summer, the stink and air was so abominable, that they considered how that finally they could not long endure. Then they took advice to desire a truce for fifteen days.

CHAPTER 72.

How the Earl Mountfort was taken at Nantes, and how he died.

Now let us speak of the Countesse, his wife, who had the courage of a man, and the heart of a lion; she was in the city of Renes when her lorde was taken, and howbeit, that she had great sorrow at her heart, yet she valiantly recomforted her friends and soldiers, and shewed them a little son that she had, called John, and said "A Syrs, be not too sore abashed of the Earle my lorde whom we have lost (he was but a man), see here my little child, who shall be, by the grace of God, his restorer, and shall do for you all; and I have riches enough, ye shall not lack, and I trust I shall purchase for you such a captayne that ye shall be all recomforted." When she had thus comforted her friends and soldiers in Renes, then she went to all her other fortresses and good towns, and led with her John, her young son, and did to them as she did at Renes. And paid every man full well and truly their wages.

CHAPTER 77.

How the Kynge of Englande (Edward 3rd), was in amours with the Countesse of Salisbury.

Then he commanded to lodge there (at Berwycke) that night, and said how he would go see the castle, and the

noble ladye therein, for he had not seen her since she was married before, then every man took his lodging as he list. As soon as the ladye knew of the Kynge's coming she set open the gates, and came out so richly to be seen that every man marvelled of her beauty and could not cease to regard her nobleness with her great beauty, and the gracious words and countenance that she made. When she came to the Kynge she kneeled down to the earth, thanking him of his succours, and so led him into the castle to make him cheer and honour, as she that could right well do it. Every man regarded her marvellously. The Kynge himself could not withold his regarding of her, for he thought that he never saw before so noble nor so fair a ladye; he was stricken therewith to the heart with sparkle of fine love that endured long after; he thought no ladye in the world so worthy to be so beloved as she. Thus they entered into the castle hand in hand, the ladye led him first into the hall, and after that into the chamber, nobly apparrelled; the Kynge so regarded the ladye that he was abashed; at last he went to a window to rest him, and so fell in a great study: the ladye went about to make good cheer to the lordes and knyghtes that were there, and commanded to dress the hall for dinner; when she had all devised and commanded, then she came to the kynge with a merry cheer, who was in a great study; and she said, "Dear syr, why do you study so for? your grace is not displeased, it appertaineth not to you so to do: rather ye should make good cheer, and be joyful, seeing ye have chased away your enemies, who durst not abide you; let other men study for the remnant."

Then the kynge said, "A dear ladye, know for truth, that since I entered into this castle, there is a study come

to my mind, so that I can not chuse but to muse, nor I can not tell what shall fall thereof, put it out of my heart I can not." "A syr," quoth the ladye, "ye ought always to make good cheer, to comfort therewith your people: God hath aided you so in your designs, and hath given you so great graces, that ye be the most doted and honoured Prince in Christendom; and if the Kynge of Scottes have done you any dispute or damage, ye may well amend it when it shall please you, as ye have diverse times or this: Syr, leave your musing and come into the hall, if it please you, your dinner is all ready." "A fair ladye," quoth the Kynge, "other things lieth at my heart that ye know not of; but surely the sweet behaving, the perfect wisdom, the good grace, nobleness and excellent beauty that I see in you, hath so sore surprised my heart, that I can not but love you, and without your love I am but dead."— Then the ladye said, "A right noble Prince, for God's sake mock nor tempt me not, I can not believe that it is true what ye say, nor that so noble a Prince as ye be would think to dishonour me, and my lorde my husbande, who is so valiant a knyghte, and hath done your grace so good service, and as yet lieth in prison for your quarrel; certainly, syr, ye should in this case have but a small praise, and nothing the better thereby: I had never as yet such a thought in my heart, nor I trust in God never shall have, for no man living; if I had any such intention, your grace ought not only to blame me, but also to punish my body; yea and by true justice to be dismembered." Therewith the ladye departed from the Kynge, and went into the hall to haste the dinner; then she returned again to the Kynge, and brought some of his knyghtes with her, and said, "Syr, if it please you to come into the hall,

your knightes abideth for you to wash, ye have been too long fasting." Then the Kynge went into the hall and washed, and sat down among his lordes, and the ladye also. The Kynge eat but little, he sat still musing, and as he durst he cast his eyes upon the ladye: of his sadness his knyghtes had marvel, for he was not accustomed so to be, some thought it was because the Scottes were escaped from him. All that day the Kynge tarried there, and wist not what to do: sometimes he imagined that honour and truth defended him, to set his heart in such a case, to dishonour such a ladye, and so true a knyghte as her husband was, who had always well and truly served him; on the other part love so constrained him, that the power thereof surmounted honour and truth; thus the Kynge debated in himself all that day, and all that night; in the morning he arose and dislodged all his host, and drew after the Scottes, to chase them out of his realm.

Then he took leave of the ladye, saying, "My dear ladye, to God I commend you till I return again, requiring you to advise you otherwise than ye have said to me."

"Noble Prince," quoth the ladye, "God the Father glorious be your conduct, and put you out of all villain thoughts; syr, I am and ever shall be ready to do your Grace service, to your honour and mine."

Therewith the Kynge departed all abashed; and so followed the Scottes till he came to the city of Berwycke.

CHAPTER 89.

Of the feast and justing made at London by the Kynge of Englande for the love of the Countesse of Salisbury.

Ye have heard also before, how the Kynge was stricken in love with the Countesse of Salisbury; love quickened him day and night; her fresh beauty and godly demeanour was ever in his remembrance, though the Earle of Salisbury was one of his priviest council, and one of them that had done him best service. So it fell that for the love of this ladye, and for the great desire that the Kynge had to see her, he caused a great feast to be cried, and a justing to be holden in the city of London in the middest of August, the which cry was also made in Flanders, in Heynaulte, in Brabante, and in France, giving all comers out of every country safe conduct to come and go; and had given in commandment through his own realm that all lordes, knyghtes, squyers, ladyes and damozelles, should be there without any excuse, and commanded expressly the Earle of Salisbury, that the ladye his wife should be there, and to bring with her all ladyes and damozelles of that country. The Earle greeted the Kyng as he thought none evil: the good ladye durst not say nay, howbeit sore against her will, for she thought well enough wherefore it was; but she durst not discover the matter to her husbande; she thought she would deal so as to bring the Kynge from his opinion. This was a noble feast: there was the Earle Wyllyam of Heynaulte, and Syr John Heynaulte his uncle, and a great number of lordes and knyghtes of high

lineage; there was great dancing and justing the space of fifteen dayes; the lorde John, eldest son to the vycount Beaumounde, in Englande, was slayne in the justs. All ladyes and damozelles were freshly to be seen according to their degrees, except Alys Countesse of Salisbury, for she went as simply as she might, to the intent that the Kynge should not set his regard on her, for she was fully determined to do no manner of thing that should turn to her dishonour, nor to her husbande.

At this feast was Syr Henry with the wry neck, Earle of Lancastre, and Syr Henry his son Earle of Derby, Lorde Robert d'Artois Earle of Richmond, the Earle of Northampton and Gloucester, the Earle of Warwycke, the Earle of Salisbury, the Earle of Pembroke, the Earle of Hereforde, the Earle of Arundel, the Earle of Cornwall, the Earle of Oxford, the Earle of Suffolk, the Lorde Stamford, and many other Barownes and Knightes of Englande.

CHAPTER 100.

Of the Order of Saynte George, that Kynge Edwarde the 3rd established in the Castle of Wyndsore.

A. D. 1344. In this season the Kynge of Englande took pleasure to new re-edify the castle of Wyndsore, the which was begun by Kynge Arthure; and there first began the table round, whereby sprang the fame of so many noble knyghtes throughout all the world.

Then Kynge Edwarde determined to make an order and a brotherhood of a certain number of knyghtes, and to be called Knyghtes of the Blew Garter, and a feast to be kept

yearly at Wyndsore on Saynte George's day. And to begin this order the Kynge assembled together Earles, Lordes, and Knyghtes of his realm, and shewed them his intention; and they all joyously agreed to his pleasure, because they saw it was a thing most honourable, and whereby great amity and love should grow and increase. Then was there chosen out a certain number of the most valiant men of the realm, and they swore to maintain the ordinances, such as were devised: and the Kynge made a chapel in the castle of Wyndsore, of Saynte George, and established certain canons there to serve God, and endowed them with fair rent. Then the Kynge sent to publish this feast, by his heralds, into France, Scotlande, Burgundy, Haynaulte, Brabant, and into the empire of Amayne (Germany), giving to every knyghte and squyer that would come to the said feast, fifteen days of safe conduct before the feast: and after the which feast, to begin at Wyndsore, on Saynte George's day next after, in the year of our Lorde MCCCXLIIII., and the Quene to be there, accompanied with IIIC. ladyes and damozelles, all of noble lineage, and apparelled accordingly.

CHAPTER 182.

Of the beginning of the rising of the Commons, called Jaqure (Jacquerie), in Beavnosyn (Beavoisis).

Anon after the deliverance of the Kynge of Naver out of prison, there began a marvellous tribulation in the realm of France; for certain people of the common villages, without any head or ruler, assembled together in Beavnosyn. In the beginning they past not a hundred in number,

They said how the noblemen of the realm of France, knyghtes and squyres, shamed the realm, and that it should be a great wealth to destroy them all; and each of them said it was true, and said all with one voice, "shame have he that doth not his power to destroy all the gentylmen of the realm." So they without any armour, saving with staves and knives; and so went to the house of a knyghte dwelling thereby and broke up his house, and slew the knyghte, and the ladye, all his children, great and small, and burnt his house; and then they went to another castle, and took the knyghte thereof, and bound him fast to a stake, and then slew the ladye and his daughter and his other children, and slew the knyghte by great torment, and burnt and beat down the castle, and so did to divers other castles and good houses; and they multiplied so that they were a six thousand, and as they went forward they increased; so that every gentylman fled from them, and took their wives and children with them, and fled ten or twenty leagues off. These mischievous people thus assembled without captayne or armour, robbed, burnt, and slew all gentylmen that they could lay hands on, and insulted ladyes and damozelles, and did such shameful deeds, that no human creature ought to think on any such. I dare not write the horrible deeds that they did to ladyes and damozelles, among other they slew a knyghte, and after did put him on a broacher and roasted him at the fire, in the sight of the ladye his wife and his children; and after that the ladye they used shamefully to say, and made her perforce to eat of her husbande, and after made her to die an evil death, and all her children.

There were burnt and destroyed more than a hundred castles and good houses of knyghtes and squyers in that country.

CHAPTER 247.

How Quene Philyp of Englande passed out of this mortal life, and of the three gifts that she desired of the Kynge her husbande before she died.*

A. D. 1369. There fell in Englande a heavy case, and a common one; howbeit it was right piteous for the Kynge, his children, and all his realm, for the good Quene of Englande, that so many good deeds had done in her time, and many knyghtes succoured, and ladyes and damozelles comforted, and had so largely departed of her goods to her people, and naturally loved always the nation of Heynaulte, the country wherein she was born; she fell sick at Wyndsore, the which sickness continued on her so long, that there was no remedy but death; and the good ladye when she knew and perceived that there was no remedy but death, she desired to speak with the Kynge her husbande, and when he was before her, she put out of her bed her right hand, and took the Kynge by his right hand, who was very sorrowful at his heart, then she said: "Syr, we have in peace, joy, and great prosperity, used all our time together: Syr, now I pray you at our departing, that ye will grant me three desires?" The Kynge, right sorrowfully weeping, said, "Madame, desire what ye will, I grant it." "Syr," said she, "I require you first of all, that all manner of people, such as I have dealt with all in their merchandise, on this side the sea or beyond, that it may please you to pay every thing that I owe to them, or to any other: and secondly, Syr, all such ordinance and pro

* Philippa, Queen to Edward the 3rd.

mises as I have made to the churches, as well of this country as beyond the sea, whereas I have had my devotion, that it may please you to accomplish and fulfil the same: thirdly, Syr, I require you that it may please you to take none other sepulchre, whensoever it shall please God to call you out of this transitory life, but beside me in Westmynster." The Kynge, all weeping, said, "Madame, I grant all your desire." Then the good ladye and Quene made her the sign of the cross, and commanded the Kynge her husband to God, and her youngest son Thomas, who was there beside her; and anon after she yielded up the spirit, the which I believe surely the holy angels received with great joy up to heaven, for in all her life she did neither in thought nor deed that thing thereby to lose her soul, as far as any creature could know.

Thus the good Quene of Englande died, in the year of our lorde 1359, in the vigil of our ladye, in the middest of August; of whose death tidings came to Tournehem into the Englyshe coaste, whereof every creature was sore displeased, and right sorrowful, and especially her son the Duke of Lancastre.

CHAPTER 344.

How the Duke of Bretayne departed out of Flaunders, and how the Earle of Saynte Paule was taken prisoner, and how he was married in Englande, and of the wars that fell then in Bretayne.

A. D. 1380. Ye have heard before how Syr Valeran of Luscenburge, young Earl of Saynte Paule, was taken prisoner, between Arde (Ardres) and Calays, and was in

Englande at the Kynge's pleasure. Thus the matter continued a long space, and the young Earle still prisoner in Englande, in the fair castle of Wyndsore: and he had so courteous a keeper that he might go and sport him a hawking, between Wyndsore and Westmynster; he was believed on his faith. The same season the Princesse mother to Kynge Richarde lay at Wyndsore, and her daughter with her, my ladye Maude, the fairest ladye in all Englande, the Earle of Saynte Paule and this young ladye were in true amours together each of the other; and sometimes they met together at dancings and carollings, till at last it was spyed: and then the ladye discovered to her mother how she loved faithfully the young Earle of Saynte Paule: then there was a marriage spoken of between the Earle of Saynte Paule and the ladye Maude of Holande: and so the Earle was set to his ransom to pay six score M. francs, so that when he had married the ladye Maude, then to be rebated three score thousand, and the other three score thousand to pay. The Kynge of Englande suffered the Earle to repass the sea to fetch his ransom, on his promise only to return again within a year after.

CHAPTER 348.

Of the principal rout and cause of the war between the Earle of Flaunders and the Flemynges, and how the white hats were set up by John Lyon.

The same season, while the Duke Louis of Flaunders was in his greatest prosperity, there was in Gaunt a bur-

gess called John Lyon, a sage man, cruel, hardy, subtle, and a great enterpriser, and cold and patient enough in all his works. This John Lyon was great with the Earle, as it appeared, for the Earle enticed him to slay a man in Gaunt, with whom he was displeased. John Lyon went and dwelt at Douay, and was there a iii year, and held a great estate and post, and all of the Earle's cost. Tidings came to Gaunt, how they of Bruges were digging to turn the course of the river of Lys, which should greatly be to the prejudice of Gaunt: many folks in the town began to murmur, and especially the mariners, for it touched them near; wherefore they said, they of Bruges should not be suffered so to dig as to have the course of the river to them, whereby their town should be destroyed. Then divers went to John Lyon, and demanded counsel of him how they should use themselves in this matter; and when John Lyon saw himself sought on by them, whom he desired to have their good wills and love, he was greatly rejoiced. "Syrs," he said, "if ye will adventure to remedy this matter, ye must renew in this town of Gaunt an old ancient custom that sometime was used in this town, and that is, that ye bring up again the white hats, that they may have a chief ruler, to whom they draw, and by him be ruled." They all said, with one voice, "We will have it so." Then there were made white hats, and given and delivered to such as loved better to have war than peace. They chose John Lyon to be chief governour of all the white hats, the which office he took on him right gladly, and to bring discord between the towns of Bruges and Gaunt. John Lyon and his company with white hats departed from Gaunt, in will to slay all the pioneers and such other as kept them.

CHAPTER 384.

How the nobles of Englande were in great peril to have been destroyed, and how the rebels were punished, and sent home to their own houses.

A. D. 1381. When Kynge Richarde (the 2nd) came to the said place of Mile End, without London, he put out of his company his two brethren, the Earle of Kent, and Syr John Holande, and the lorde of Gomegynes, for they durst not appear before the people; and when the Kynge and his lordes were there, he found there a three threescore thousand men, of divers villages, and of sundry counties in Englande; so the Kynge entered in among them, and said to them sweetly: "A ye good people, I am your Kynge; what lack ye? what will ye say?" Then such as understood him, said, "We will that ye make us free for ever, ourselves, our heirs, and our lands, and that we be called no more bond, nor so reputed." "Syrs," said the Kynge, "I am well agreed thereto; withdraw you home into your own houses, and into such villages as ye came from, and leave behind you of every village two or three, and I shall cause writings to be made and seal them with my seal, the which they shall have with them containing every thing that ye demand; and to the intent that ye shall be the better assured, I shall cause my banners to be delivered into every bailiwick, shire and counties." These words appeased well the common people, such as were simple and good plain men, that were come thither and wist not why: they said, "it was well said, we desire no better." Thus these people began to be appeased, and began to withdraw them into the city of London.

But the great venom remained still behind; for Watte Tyler, Jack Strawe, and John Ball said, for all that these people were thus appeased, yet they would not depart so, and they had of their accord more than three thousand; so they abode still, and made no press to have the Kynge's writing nor seal, for all their intention was to put the city to trouble in such wise, as to slay all the rich and honest persons, and to rob and pill their houses. Then Kinge Richarde came into the Royal Wardrobe* where the Quene his mother was, right sore afraid, so he comforted her as well as he could, and tarried there with her all that night.

Yet I shall shew you of an adventure that fell by these ungracious people, before the city of Norwyche, by a captayne among them called Willyam Lystre, of Stafforde.

The same day of Corpus Christy that these people entered into London, and burnt the Duke of Lancastre's house called the Savoye, and the Hospytall of Saynte Johannes, and brake up the Kynge's prisons, and did all this hurt, the same time there assembled together they of Stafforde, of Lynne (Lincoln), of Cambridge, of Bedforde, and they of Coventry, and they had a captayne among them called Lystre. They rested at Norwyche, and caused every man to rise with them, so that they left no villains behind them.

There was a knyghte, captayne of the town, called Syr Robert Sale, he was no gentylman born, but he had the grace to be reputed sage and valiant in arms, and for his valiantness Kynge Edwarde made him knyghte: he was of his body one of the biggest knyghtes in all Englande.

* Parish of St. Andrew by the *Wardrobe*, in the city of London. The King's Wardrobe was at this time in Carter Lane, Barnard's Castle-Ward. For further particulars see STOWE'S HISTORY OF LONDON.—*Editor*.

Lystre and his company thought to have had this Knyght with them, to make him their chief captayne; so they sent to him, that he should come and speak with them in the field, or else they would burn the town. The knyghte considered that it was better for him to go and speak with them. Then he mounted on his horse and issued out of the town all alone, and so came to speak with them. And when they saw him, they made him great cheer, and honoured him much; desiring him to alight off his horse, and to speak with them; and so he did; wherein he did great folly: for when he was alighted, they came round about him, and said, "Syr Robert, ye are a knyghte, and a man greatly beloved in this country, and renowned a valiant man, and though ye be thus, ye be no gentylman born, but son to a villain such as we be; therefore come with us, and be our master, and we shall make you so great a lorde that one quarter of Englande shall be under your obeysance.

When the knyghte heard them speak thus, it was greatly contrary to his mind, for he thought never to make any such bargain, and answered them with a felonious regard: "Fly away, ye ungracious people, false and evil traitors that ye be: would ye that I should forsake my natural lorde, for such a company of knaves as ye be; to my dishonour for ever? I had rather ye were all hanged, as ye shall be, for that shall be your end." And with those words he had thought to have leapt again upon his horse, but he failed of the stirrup, and the horse started away. Then they cried all at him, and said, "slay him without mercy." When he heard those words, he let his horse go, and drew out a good sword, and began to skirmish with them, and made a great place about him, that

it was pleasure to behold him; there was none that durst approach near him, but at every stroke that he gave he cut off either leg, head, or arm: there were none so hardy, but that they feared him: he did there such deeds of arms, that it was a marvel to regard: but there were more than forty thousand of these unhappy people: they shot and cast at him, and he was unarmed: to say truth, if he had been of iron or steel, yet he must needs have been slain; but yet ere he died he slew twelve out of hand, besides them that he hurt. Finally, he was stricken to the earth, and they cut off his arms and legs, and then struck his body all to pieces. All the knightes and squyres of Englande were angry and sore displeased when they heard thereof.

The Saturday the Kynge departed from the Wardrobe in the Royal, and went to Westmynster and heard mass in the church there, and all his lordes with him; and beside the church there was a little chapel with an image of our ladye which did great miracles, and in whom the Kynges of Englande had ever truly great trust and confidence.

The same proper morning Watte Tyler, Jacke Strawe, and John Ball had assembled their company to come together in a place called Smythfielde, whereas every Friday there is a market of horses, and there were together all affied more than twenty thousand, and yet there were many still in the town drinking and making merry in taverns, and paid nothing, for they were those that made them best cheer; and all these gluttons were made to overrun and to rob London the same day, for their captaynes said they had done nothing as yet. The Kynge came the same way unaware of them, for he had thought to have passed that way without London, and with him

a forty horse, and when he came before the Abbey of Saynte Bartilmeus, and beheld all there, then the Kynge rested, and said, how he would go no further, till he knew what these people ailed; saying, if they were in any trouble how he would appease them again. And when Watte Tyler saw the Kynge tarry, he said to his people; "Syrs, yonder is the Kynge, I will go and speak with him; stir not from hence without I make you a sign, and when I do make a sign come on, and slay all them except the Kynge, but do the Kynge no hurt; he is young, we shall do with him as we list, and shall lead him about with us all about Englande; and so shall we be lordes of all the realm without doubt." And there was a doublet maker of London, and he had brought to these gluttons a sixty doublets, the which they wore; then he demanded three hundred marks. Watte Tyler said to him; "Friend, appease yourself, thou shall be well paid or this day be ended."

He then spurred his horse and came to the Kynge, so near him that his horse's head touched the crupper of the Kynge's horse, and the first word that he said was this: "Syr Kynge, seest thou all yonder people?" "Yea, truly" said the Kynge, "wherefore sayest thou?" "Because," said he, "they be all at my commandment, and have sworn to me faith and truth, to do all that I will have them." "In a good time," said the Kynge, "I will well it be so." Then Watte Tyler said, as he that nothing demanded but riot, "these people and as many more as be in London at my commandment, that they will not depart from thee thus without having thy letters." "Ho!" said the Kynge, "you shall have them, they be ordered for you; wherefore, good fellows, withdraw fair and easily to your people."

"What," said Tyler to a Squyer of the Kynge's, whom he knew, and who had once displeased him "art thou there? give me thy dagger?" "Nay," said the squyer, "that I will not." The Kynge beheld the squyer, and said, "give it to him;" and so the squyer took it to him, much against his will. And when this Watte Tyler had it, he began to play therewith and turn it in his hand, and asked him for his sword also; "Nay," said the squyer, it is the Kynge's sword, thou art not worthy to have it, for thou art a knave, and if there were no more here but thou and I, thou durst not speak such words."

"By my faith," said Watte Tyler, "I shall never eat meat till I have thy head;" and with these words the Mayor of London came to the Kynge with a twelve horses, well armed under their coats, and heard how Watte Tyler demeaned himself, and said: "Ha! thou knave, how art thou so hardy in the Kynge's presence to speak such words."

Then the Kyng said to the Mayor, "Set hands on him." The Mayor drew out his sword and gave Tyler so great a stroke on the head that he fell down at the feet of his horse. Then a squyer of the Kynges alighted and drew out his sword, and put it into Watte Tyler's belly, and so he died.

CHAPTER 5.

How the Duchesse of Brabant wrote to Duke Frederyke of Bauyer (Bavaria) of the marriage of the young French Kynge, with her Niece Isabell of Bauyer, and how the Duke and the Ladye came to Quesnoy,

Thus they tarried at Quesnoy the space af three weeks, and the Duchesse, who was sage, endoctrined the young damozelle of Bauyer in manner and in countenance, and changed her apparel, for she was but simply arrayed, after the state of France, then she arrayed her as if she had been her own daughter, and when every thing was ready, the Duchesse and the damozelle rode forth till they came to Amyence; and by that time was come thither the Duchesse of Burgoyne, and of Brabant, and also the French Kynge and his council. Thus they were brought into Amyence, and had much honour done to them, and the lordes and ladyes each of them did visit each other lovingly; but with much pain the Kynge might sleep, for the inward desire that he had to see her that should be his wife; and he demanded of the lorde de la Ryver when he should see her. Of these words the ladyes had great sport; so that the Friday when the damozelle was ready, the three Duchesses led her to the Kynge, and then she kneeled down, but the Kynge took her up by the hand, and beheld her well; by which regard and love entered into his heart. Then the Constable of France said to the Lorde Coucy,

"Syr, by my faith, this ladye shall abide with us, I see well by the Kynge, for his eyes go never from her." So when they had been with the Kynge a certain space, the ladyes took leave of the Kynge, and went to their lodgings, as yet they knew not the Kynge's intention. Then the Duke of Burgoyne charged the lorde de la Ryver to enquire of the Kynge his mind; who did so right diligently, saying, "Syr, and it like your grace, how like you this young ladye? Shall she abide with us?" "Yea, truly," quoth the Kynge, "she right well pleaseth us, therefore shew unto mine uncle of Burgoyne, that she may be delivered to us."

When the Lorde de la Ryver heard him say so, he incontinent shewed it to the Duke of Burgoyne, and he straight way went and shewed it to the ladyes, whereof they had great joy, and cried, "Nowell."* Thus the lordes and ladyes were in great joy, and the Kynge's uncles were in mind to have had the marriage at Arras, but it pleased not the Kynge to go so far; therefore he desired his uncle that it might not be done there. "Well," quod the Duke, "in a good be it, so let it be." When the Duchesse Margaret of Haynaulte, who had the young ladye in her keeping, when she saw the day was come, she apparelled the ladye honestly; and to them came the Duchesse of Burgoyne, and the Duchesse of Brabant, accompanied with many ladyes and damozelles, these three ladyes conveyed the ladye Isabell of Bauyer in a chair richly covered, with a crown on her head, worth the riches of a realm, which the Kynge had sent her before. And the Bysshope of the same place did wed them in the pre-

* For an explanation of the word Nowell, see p. 177.

sence of all the lordes and ladyes. After the mass and solemnity was finished, the Kynge and all of them went to dinner, which was great and sumptuous, and earles and barownes served the Kynge in rich array. Thus they continued in great sport till it was night.

CHAPTER 27.

Syr John Froissart arrives at Orthes, and how Syr Peter of Byerne had a strange disease, related to him by an old Squyer.

This Syr Peter of Byerne hath an usage, that in the night time while he sleepeth, he will rise and arm himself, and draw out his sword, and fight all about the house, and cannot tell with whom, and then go to bed again, and when he is waken his servantes do shew him how he did, and he would say he knew nothing thereof, and how they lied. Sometimes his servantes would leave none armour nor sword in his chamber, and when he would thus rise and find none armour, he would make such a noise and rumour as though all the devils of hell had been in his chamber. Then I demanded if he had great lands by his wife? "Yes, truly, Syr," quod he, "but the ladye by whom cometh the lands, joyeth of the profits thereof; this Syr Peter of Byerne hath but the fourth part." "Syr," quod I, "where is his wife?" "Syr," quod he, "she is in Castyle with the Kynge her cousyn; her father was Earl of Bisquay, and was cousyn-germayne to Kynge Dampeter (Don Pedro), who slew him, and also he would

have had the ladye to have put her in prison; and he took possession of all the lands, and as long as he lived the ladye had nothing there.

CHAPTER 153.

Of the Ordinance of the entry of Quene Isabell into the town of Parys.

The Sunday the twenty day of June, in the year of our Lorde God a thousand three hundred fourscore and nine, there was people in Parys and without such a number that it was marvel to behold; and the same Sunday in the morning there was an assembly made in the church of Saynte Denyce of noble ladyes of France, such as should accompany the Quene, and of such lordes as should assist the Quene's litters, and other ladyes. The citizens of Parys, to the number of twelve hundred, were mounted on horseback, dressed in uniforms of green and crimson, and lined each side of the road. Then the French Quene and the ladyes set forward, and other ladyes and damozelles all in good order; all their litters were apparelled as richly as might be; but the Duchesse of Thourayne had no litter; she rode alone upon a fair palfrey richly apparelled, and she rode on the one side of the Quene's litter. Sergeauntes, and others of the Kynge's officers, had full employment in making way for the procession and keeping off the people, the press was so great, such numbers had assembled, it seemed as if all the world had come thither.

At the first gate of Saynte Denyce entering into Parys, there was a heaven made full of stars, and within it young

children apparelled like angels sweetly singing; and among them an image of our Ladye holding in figure a little child playing by himself with a little mill made of a great nut: this heaven was high, and richly apparelled with the arms of France and Bavaria, with a banner of the sun shining of gold casting his rays: this was deviced by the Kynge for the feast of the justs. The Quene and the ladyes, as they passed under it at the gate, had great pleasure to behold it, and so had all other that passed by. Among all other there was a master came out of Geave (Geneva); he had tied a cord on the highest house on the bridge of Saynte Myghell, over all the houses, and the other end was tied on the highest tower in our Ladye's church; and as the Quene passed by, and was in the great street, called our Ladye's street, because it was late, the said Master, with two burning candles in his hands, issued out of a little stage that he had made on the height of our Ladye's tower, and, singing, he went upon the cord all along the great street, so that all that saw him had marvel how it might be; and he bare still in his hands the two burning candles, so that it be well seen over all Parys, and two mile without Parys; he was such a tumbler that his lightness was greatly praised.

The next day, Monday, the Kynge made them all a dinner at his palace, and there were Sergeauntes and Usshers a great number keeping the entrance, to the intent that none should enter but such as were Servytoures of the table; the hall was so full of people that a man could not turn him, but with much pain. Mynstrelles a great number pleasantly played, every man after his faculty. Then the Kynge and the Prelates, and the Quene and the Ladyes, washed and sat down at the tables. And

at other two tables along down the hall, sat more than five hundred ladyes and damozelles.

I shall now speak of the pastimes that were made between the messes. First, in the middest of the palace there was a castle made of timber, forty foot long, and twenty foot broad, with four towers, and one in the middest higher than the others: this castle was figured for the city of Troye, and the tower in the middest for the Palace of Yliod; and there were penants with the arms of the Trojans, as of Kynge Priamus, Hector his son, and his other children, and also the arms of such other Kynges and Princes as were enclosed in Troye with Kynge Priamus. This castle went upon wheels, and came to assail another one of the Kynges of Greece; but this sport endured not long, for the press of the people was so sore about them that no man could stir. The people were sore chafed with the heat and put to much pain. And there was a table by the parliament chamber door, whereat sat the ladyes and damozelles; it was, by reason of the press, overthrown to the earth, and the ladyes were caused suddenly to rise without order, and sore chafed with the press and heat that was in the palace; the Quene herself was at the point to have been sore displeased: by force, a back door was broken up to get fresh air. The ladye of Coucy was sore diseased. When the Kynge saw this matter he commanded to cease, and the tables in great haste to be taken up, to let the ladyes and damozelles at large; they left taking of wine and spices, and went to their chambers. Then some of the ladyes tarried still in the palace, and some went into the town to their lodgings, to be the more at their ease; for with press and with heat they had been sore grieved. The ladye Coucy went to

her lodging, and held her there till it was late. The Kynge had caused, in the great court near to the gate from the river, to be made a great hall, which was covered over with clothes of the armies of Normandy, and the walls were hanged with clothes of Arras of sundry histories; in this hall the Kynge gave the ladyes a supper, but the Quene kept her chamber, she was no more seen that night. The other ladyes and the Kynge and the lordes danced and revelled all that night, near hand till it was day in the morning; then every person departed and went to their lodgings to sleep, for it was good time. On the Wednesday after dinner every man drew to the field, and the ladyes came thither in goodly array, as they had done the day before, and mounted upon their stages. Then the justs began fiercely, and was well continued till it was night; then every person returned, and the ladyes had a great supper at Saynte Polle; then the prizes were given by consent of the ladyes and judgment of the heralds.

CHAPTER 156.

During the time Kynge Charles of France is at Mountpellyer, three of his Knyghtes who were his Chamberlaynes undertook to hold a Tournament near to Calys, against all comers.

The French Kynge tarried at Mountpellycr the space of twelve days, for the order of the town, and the pastime of ladyes and damozelles such as he found there pleased him greatly. To say truth, the Kynge was at that time in his youth, and light and quick of spirit; he danced and

carolled among ladyes and damozelles of the town sometimes all night, and gave and made banquets and suppers largely, and would give to the ladyes and damozelles rings of gold and chains to them that he reputed worthy. The Kynge did so much that he had great laud and praise; and some of them would that he had tarried there longer than he did, for he kept revel, dancing and solace, and every day it was new to begin. Ye have heard oftentimes said, how ladyes and damozelles encourageth the hearts of young gentylmen, and causeth them to desire and to seek to get honour. I say this, because with the Kynge there was three gentylmen of high enterprize and of great valour. These three being at Mountpellier among the ladyes and damozelles, they took on them to do arms the next summer after.

CHAPTER 159.

Of the Feasts and Justs made by the Kynge of Englande, Richarde 2nd, in London, while the Christyn Knyghtes and Squyers were at the siege before the town of Aufryke (Africa) against the Sarazyns, and how this Feast was published in divers countries and lands.

A.D. 1390. On the Sunday next after the feast of Saynte Myghell, this feast and triumph should begin, and that day to be done in Smythfielde, justs called the challenge. So the same Sunday about three of the clock at afternoon, there issued out of the tower of London, first, threescore coursers apparelled for justs, and on every one a squyer of honour riding a soft pace; then issued out threescore ladyes of

honour mounted on fair palfreys, riding on the one side richly apparelled, and every ladye led a knyghte with a chain of silver, which knyghtes were apparelled to just. Thus they came riding along the streets of London, with great numbers of trumpets and other mynstrelles, and so came to Smythfielde, where the Quene of Englande, and other ladyes and damozelles were ready in chambers, richly adorned to see the justs; and the Kynge was with the Quene; and when the ladyes that led the knyghtes were come to the place, they were taken down from their palfreys, and they mounted up into chambers ready apparelled for them. Then the squyers of honour alighted from the coursers, and the knyghtes in good order mounted on them; then their helms were set on, and made ready at all points. Then thither came the Earle of Saynte Paule, nobly accompanied with knyghtes and squyers, all armed with harness, for the justs to begin the feast, which began; and there justed all knyghtes strangers such as would and had leisure and space; for the night came on; thus these justs of challenge began and continued till it was night. Now for these justs on the Sunday: the Earle of Valeran of Saynte Paule had the prize; and of the challengers, the Earle of Huntingdon. There was goodly dancing in the Quene's lodging, in the presence of the Kynge and his uncles, and other barownes of Englande, and ladyes and damozelles, continuing till it was day, which was time for every person to draw to their lodgings. The next day, Monday, ye might have seen in divers places of the city of London, squyers and varlettes* going about with har-

* Busily employed in different parts of London, furbishing and making ready armour and horses for their masters, who were to engage in the justs.

ness and doing of other business of their masters. After noon Kynge Richarde came to the place all armed, richly apparelled, accompanied with Dukes, Earles, Lordes, and Knyghtes. Then the Quene, well accompanied with ladyes and damozelles, came to the place where the justs should be, and mounted into chambers and scaffolds ordained for them. Then began the justs; every man payed himself to get honour; some were stricken down from their horses. These justs continued till it was night. Then they all drew to their lodging. The next day, Tuesday, there was justs again in the same place of all manner of squyers. The Kynge and Quene lay in the Bysshoppe's palace all the time of the justs, and gave great suppers and dancings.

CHAPTER 195.

Of the death of Quene Anne of Englande, wife of Richarde 2nd, daughter to the Kynge of Beosme (Bohemia.)

A. D. 1393. Great preparations were made at the ports and havens, for the Kynge to take shipping for to go into Irelande. The same season that all these preparations were made, the Quene, named Anne, took a sickness, whereby the Kynge and all his lordes were right sore troubled, for she was so sore sick that she passed out of this world at the feast of Penthecost, the year of our Lord God a thousande, three hundred, fourscore and fourteen. Of whose death the Kynge, and all that loved her, ladyes and damozelles, were sore troubled and in great heaviness.

She was buried at Paule's, in London, and her obsequies done after, at good leisure, for the Kynge would have it sumptuously, with great abundance of wax tapers and torches, so that the like had not been seen before; he loved her so entirely. They were married young; howbeit, she died without issue.

Kynge Richarde gave sentence, whereby he banished out of Englande the Earle of Derby, his cosyn (son to the Duke of Lancastre), for ten years, and the Earl Marshall for ever. This Earle of Derby was greatly beloved by all the people; men and women made lamentable weepings when he left Englande; there was in the streets more than forty thousand men weeping and crying after him, that it was pity to hear.

CHAPTER 272.

The Coronation of Kynge Henry 4th, Duke of Lancastre (late Earl of Derby), by the consent of the realm, and the manner of the feast.

A. D. 1399. Then the Kynge had on a short coat of cloth of gold, after the manner of Almayne (Germany), and he was mounted on a white courser, and the garter on his left leg. He passed through the streets of London, which were all handsomely decorated with tapestries, and other costly and rich hangings. There was nine fountains in Cheapside and other streets he passed through, which perpetually ran with white and red wines. He was accompanied by great numbers of gentylmen with their servantes in liveries and badges; the different Companyes of

London, with the ensigns of their trade. The whole procession amounted to a six thousand horse, which escorted the Kynge from the Tower to Westminster. The Dukes, Earles, and Barownes wore long scarlet robes, with mantles trimmed with ermine, and large hoods of the same. The Dukes and Earles had three bars of ermine on the left arm, a quarter of a yard long, or thereabout; the Barownes had but two. All the Knyghtes and Squyres had uniform cloaks of scarlet, lined with minever. In the procession to the church, over the Kynge was borne a cloth of estate of blew, with four bells of gold, that rang at the corners, and it was carried by four burgesses of the ports at Dover, &c.* On each side of the Kynge were the sword of mercy and the sword of justice: the first was borne by the Prince of Wales, and the other by the Earle of Northumberlande, Constable of Englande; for the Earle of Rutlande had been dismissed. The Earle of West morlande, Marshall of Englande, carried the sceptre. At the dinner were different tables: at the first sat the Kynge, with the Prince of Wales, and Constables on each side; at the second, the five great Peers of Englande; at the third, the principal citizens of London; at the fourth, the new created Knyghtes; at the fifth, all Knyghtes and Squyers of honour. The Kynge was served by the Prince of Wales with the sword of mercy, and the Constable with that of justice. At the bottom of the table was the Earle of Westmorelande, with the sceptre. There were only at the Kynge's table the two Archbysshopes and the Bysshopes. When dinner was half over, a knyghte of the name of Dymocke entered the hall in full armour, mount-

* The Barons or Burgesses of the Cinque Ports still enjoy the right of carrying the canopy at a coronation. 1836.

ed on a noble horse, richly barbed with crimson housings. The knyghte was armed for wager of battle, and presented the Kynge with a written paper, to the effect that if any knyghte or gentylman should dare to say that Kynge Henry was not a lawful sovereign, he was ready to give him a combat, in the presence of the Kynge, and when and where he should please.

COLLEGES IN CAMBRIDGE.

(From "Memorabilia Cantabrigiæ," with original Anecdotes, &c., by Joseph Wilson, Esq., of the Inner Temple, published in 1803.*)*

ST. PETER'S COLLEGE, OR PETER HOUSE.

Peter House, as it is generally called, claims for its founder Hugh de Balsham, at that time Sub-Prior of Ely, who in the year 1257, 42d Henry 3rd, purchased two Halls, or Hoslets, near St. Peter's Church, which, though formerly of considerable note, were then fallen into decay. In 1258, he was elected to the See of Ely, which when in possession of, he at once shared his fortune with his college, removing there the secular Brethren of St. John's in the Jewry, and endowing it with a foundation, for the maintenance of a master, &c., and bequeathed, by his will, 300 marks, viz. to build a Hall, and 100 for a Court. The Charter of incorporation is dated 13th Edward 1st, anno 1285. The Bishop died in the year 1286, having sat in the See of Ely 28 years.

The Chapel is a fine building, the organ was given by Sir Horatio Mann.

Garden.—There is a grove south of the College, and a large garden beyond it, with very fine fruit, and a cold bath.

Dr. Fuller, speaking of this College, observes, "I cannot but commend one peculiar practice here, in preserving the pictures of all their principal benefactors in the Combination room. For, though the bounty of the judicious

is grounded on more solid motives than to be flattered by the fancy that their effigy shall be kept, yet such an ingenious memorial may be an encouragement to a patron's liberality." These paintings are on the pannels of the wainscotting, with a distich under each. For example:

> "Hæredem voluit Sladus conscribere *Petrum*,
> "Clauderet extremum ne sine prole diem."

Fuller's version suits the original so well, that it would be vain to attempt an improvement:

> "Slade, Peter chose, and for his heir assign'd him,
> "Least he should die, and leave no child behind him."

Amongst the eminent men educated at this college are the following:—

John Whitgift, 1583, 25th Elizabeth, Fellow, afterwards Archbishop of Canterbury. Bishop Burnet tells us, that Queen Elizabeth used to call him *her little black husband;* which she might say with some reason; for if we use the expression of *Church and King*, why not say *Church and Queen*. He died in 1603.

Dr. Isaac Barrow, the celebrated mathematician, was originally a member of this college; and admitted in 1629 a pensioner, being then fourteen years of age, and having received his previous education at Christ's Hospital, in London.

George Joy, Fellow. In the year 1527, being a warm advocate for the Reformation and an intimate friend of Tindal, he was accused of heresy before the Bishop of Lincoln, by Ashwell, treasurer to Cardinal Wolsey. This compelled him to resign his fellowship; and anxious to avoid the impending danger, from the unremitting persecutions of Wolsey, Sir Thomas More, and Fisher, he

wisely withdrew to the Continent, where he superintended the publication of Tindal's translation of the Bible, and wrote many books. It is not exactly known at what period he returned to England; but we are told that he died and was buried in his native country, in 1533. He also translated different parts of the Old Testament.

Sir Samuel Garth, the well-known author of the Dispensary and other poems.

CLARE HALL.

This College dates its first foundation from a purchase made by Richard Badew or Badow, of Great Badow, near Chelmsford, in Essex, Chancellor of the University in 1336, 20th Edward 3rd, upon which he erected a small College, and placed therein a Principal and some Scholars, who lived there at their own expence; or, as it has been asserted, by an allowance from the University; and the original name of the College, *University Hall*, may be thought, in some degree, to countenance the supposition. This establishment was, however, doomed to continue only sixteen years, when, by an accidental fire, the whole building was destroyed. Dr. Badow being himself unable to defray the charges of rebuilding the College, yet anxious for the permanent establishment of his design, upon this applied to the Lady Elizabeth, third sister and coheiress of Gilbert, Earl of Clare, and wife of John de Burgh, Lord of Connaught, in Ireland, and mother of William de Burgh, last Earl of Ulster, by whose munificent bounty alone the College was not only entirely built, but endowed, 35th Edward 3rd, 1347, with lands suffi-

cient to maintain a Master, &c. &c.—And from that time the college, out of respect to its liberal restorer, has taken the name of *Clare Hall.* Clare Hall, according to Dr. Caius, and Fuller, was also called *Solere Hall*, which the former, with most probability, supposes a corruption of *Scholars' Hall;* but, as the other thinks, comes from *Solarium*, a fair and light chamber.

Chaucer also says of Clare, "And, namely, there was a great college; men clepen it the *Solere Hall* of Cambridge." The principal benefactors to this college were Dr. Barnabas Hey, who, on the re-building of the college in 1638, was unremitting in his applications to others, as well as liberally contributing himself. He was Proctor in 1635, and then particularly distinguished himself by his activity in collecting the University Plate,* which he was entrusted to convey to the King (Charles 1st), then at Nottingham; for which, and other acts of loyalty, he was deprived of his fellowship. He was extremely learned, pious and charitable, and died universally lamented.

Samuel Blyth gave to the value of £6000, in money and books.

Amongst the eminent men educated at this college are the following, viz.—

Dr. Humphry Henckman, Bishop of Salisbury, 1660; translated to London, 1663, 15th Charles 2nd. During the reign of Charles the first, he arrived to no higher post than a Chantership, at Salisbury; but the active exertions which he used to conceal Charles 2nd, and particularly the assistance he gave in effecting this Prince's

* An inventory of this Plate is in the Treasury of Queen's College.—(J. L. H. Q. Coll.)

escape, after the battle of Worcester, were not forgot at the Restoration; when he was rewarded among other loyalists, with the See of Salisbury, on the death of Dr. Duppa; from whence he was removod to the See of London, on the translation of Bishop Sheldon to Canterbury, and was soon afterwards made Lord Almoner.

Dr. John Tillotson, Dean, and afterwards Archbishop of Canterbury, 1691, 3rd of William and Mary. The merits and character of this eminent Prelate are too well known to require any detailed mention here.

John Bois, Dean of Canterbury. This learned divine first rendered himself famous for his *Postils*, in defence of the Liturgy. He also gained high reputation by his sermons; and the exemplary goodness of his life procured him universal esteem.—He died 1625.

George Ruggle, Fellow, and author of the once celebrated Latin comedy of *Ignoramus*. This comedy (and the occasion on which it was written, being known by most university men, need not be mentioned here,) was twice acted before King James at Cambridge, by members of the university. Nothing better could have been conceived for flattering his ruling vanity and ambition, to be thought the patron of literature. He is even said to have laughed heartily at it, which was a very unusual mark of approbation from him. It was received as a very favourable testimony of the loyalty of the university.

PEMBROKE COLLEGE.

This college was founded in the 18th year of Edward the 3rd, Anno 1343, by Mary de St. Paul (daughter of

Guido de Chastillon, Earl of St. Paul, in France, by Mary, daughter of John, Earl of Richmond, and Beatrice, daughter of Edward 3rd, King of England), Baroness of Voisser and Mountenai, and wife of Andomare, or Aymer de Valencia, Earl of Pembroke, a character highly distinguished in the turbulent reigns of Edward 1st and 2nd. His name was celebrated in tournaments and battles of the age, and he figured in every important political transaction. He was one of the Peers who pronounced sentence of death against the Earl of Lancaster, at Pontefract, to which circumstance his premature death has been attributed; for having, shortly after the Earl of Lancaster's sentence, (of several of whose manors he had procured a grant), attended Queen Isabel into France, 1323, 17th Edward 2nd; he was killed in a tilting match, or as some say murthered,* on the 23rd of June, in the same year, being the day of his marriage with his third wife, Mary de St. Paul. Upon her husband's death she devoted herself to acts of piety, in which her ample dower, consisting of no less than twenty-two manors, with other property, afforded ample room to indulge. Her cup is still preserved, and only brought out on very high days. It has this singular inscription.

"Saint Dionyse is my dear,
Wherefore be merry and make good cheer."

The subsequent benefactors to this college were:—*King Henry* 6th, who gave the rectory and manor of Soham, with many other estates, which occasioned its being called that King's adopted daughter, as King's college was, his natural son.

* Dugdale, Baron, 677.—Leland Coll. Vol. 1, 682.

Dr. Langton, Bishop of Winchester, presented a valuable piece of plate, with this inscription:

Qui alienaret, anathema sit."

There is something altogether very venerable and pleasing in the appearance of this college, which made Queen Elizabeth, when she passed through Cambridge, salute it with these words:—"O domus antiqua et religiosa!"

Amongst the eminent men educated, are *Richard Fox*, 1500, 16th of Henry 7th, successively Bishop of Exeter, Bath and Wells, Durham, and Winchester. He was at the head of public affairs during the early part of Henry the 8th's reign; and was so highly in the confidence of that capricious Monarch as to be employed by him in his most important negociations abroad. But in 1515, he retired entirely from court, disgusted with the overbearing insolence of Wolsey, whom he had contributed to raise to the giddy height of his ambition. Henry 8th in his last illness, appointed him one of his executors. Towards the latter part of his life he became entirely blind, and died in 1528.

Nicholas Ridley, Bishop of London, one of the principal instruments of the Reformation, and whose character is well known to the English historian, suffered martyrdom for his zeal, and was burnt alive, with Cranmer and Latimer at Oxford, on the 16th of October, 1554.

Edmund Grindall. This mild, learned, and pious reformer of our church, shared, with many others, the inconveniences of an exile in Germany, during the reign of Queen Mary, to avoid treatment which one cannot reflect upon without horror and detestation. During his abode in Germany, he diligently collected materials for a

Martyrology, and greatly assisted John Fox in compiling his laborious work. It is reported that he first brought the Tamarisco into England. He died in 1583, aged 63. He was made Archbishop of Canterbury in the 19th of Queen Elizabeth, 1576. (See Ecclesiastical Biography.)

Lancelot Andrews, Bishop of Ely and Winchester, 1609, 7th Jac. I.—These lines are prefixed to his "Devotions."

"If ever any merited to be
The universal Bishop, this was he;
Great Andrews, who the whole vast sea did drain
Of learning, and distilled it in his brain:
These pious drops* are of the purest kind,
Which trickled from the limbeck of his mind."

This prelate was highly distinguished for his piety and learning, and may be ranked with the best preachers, and scholars of his age. He was a man of polite manners and lively conversation; could quote the Greek and Latin authors with facility, and pun with King James. Charles the 1st, a little before his death, particularly recommended this prelate's sermons to the perusal of his children. He died in 1620, aged 71.

John Bradford. At an early period of life, being a remarkable penman and accomptant, he became secretary to Sir John Harrington; who was several times employed by Henry 8th, and Edward 6th, as paymaster to the troops abroad. Bradford, at this time a gay and dissolute man, to support his extravagance, at different times appropriated the King's money to the supply of his own wants; but reflection on his guilt took such possession of his mind, that he determined to repay the money, which he did. Having quitted this employment, he next studied

* Alluding to his devotions.

the law in the Inner Temple, but, finding an inclination to preach the gospel, he removed to Cambridge, where, by his uncommon assiduity, he was, in a shorter time than usual, admitted to the degree of Master of Arts, and made a Fellow of Pembroke Hall. Bishop Ridley was so charmed with his application and zeal, that he sent for, ordained, and appointed him his chaplain. In 1553, he was made chaplain to Edward 6th, and became one of the most popular preachers in that reign. The principles of Mary could not permit her to tolerate so dangerous a Reformer; and Bradford's persecutions commenced ere she was scare seated on the throne. After being confined in the tower and other prisons, he was at last brought to his trial; in which it is enough to say, that Gardiner sat as chief judge. He defended his principles to the last. They condemned him to the flames in Smithfield, on the 1st of July, 1555.*

John Rogers. Of all the various Martyrs, no one deserves a warmer tribute of admiration and regret than this excellent man, who was indefatigable in his ministerial labours, and a most exemplary character in every relation of life. No one could have had more tender, yet strong attachments to the world, having a beloved wife and ten children. The approach of death did not disturb his usual serenity, and he was waked out of a sound sleep when the officers came to carry him to the stake. "*Indifferent in his choice to sleep or die.*" In the reign of Henry 8th he translated the whole Bible, which he published under the fictitious name of Thomas Matthew. He suffered martyrdom in 1554.†

* See Ecclesiastical Biography.—(*Editor.*)

† Ibid.

Dr. Fulke, Master. He gained great reputation by his writings against Cardinal Alan, at whose instigation, it is well known, Philip 2nd first planned the invasion of this country with the Armada. He also wrote other works.

Edmund Spencer, the poet. The celebrated author of "The Fairy Queen," which was chiefly written during his residence at the castle of Kilcolman, in the county of Cork, which had been the property of the famous Earl of Desmond. He died in want of bread, in 1599, and was buried in Westminster Abbey, according to his request, near Chaucer.

Thomas Stanley. This polite Scholar and accomplished gentleman, was equally eminent as a poet and historian. He died in 1678.

The late Prime Minister, *William Pitt*, was educated at this college.*

CORPUS CHRISTI, OR BENET COLLEGE.

This college owes its origin, in the year 1350, to a union between two Guilds, or Religious Societies, in the town of Cambridge, called *Corpus Christi* and *The Blessed Virgin Mary*; which, in order to obtain a licence from King Edward 3rd, to convert their houses into a college, claimed and obtained the protection and munificent liberality of the celebrated Henry of Monmouth, first Duke of Lancaster, Earl of Derby, Lincoln, and Leicester, Steward of England, and Lord of Bragerat and Beaufort, who has thus been generally considered as the

* He died in 1806.—(*Editor.*)

founder of the college. The Duke, whose princely expenditure was the theme and admiration of every tongue, was descended from a younger son of Henry 3rd, and, in the course of his indefatigable life, highly distinguished himself as a soldier and statesman. He accompanied Edward 3rd, to whom he was a kind of guardian, in all his expeditions, and acquitted himself with the highest reputation in several treaties and embassies. His retinue was by far the most splendid of any nobleman of his period, never having less than 800 men at arms and 2000 archers. His daily expenditure is calculated at £100 a day, an immense sum at that time; and he spent £17,000 sterling in the French wars, besides his pay. In the 25th of Edward 3rd he was advanced to the dignity of Duke of Lancaster. A list of his hair-breadth escapes and daring exploits may be found in Dugdale's Baronage. He built and resided at the Palace of the Savoy, in London, and died of the plague, at Leicester, in 1360, where he is buried.

Other particular benefactors to this college were Sir John Cambridge; Elizabeth, wife of Thomas Brotherton, Duke of Norfolk, son of Edward 1st; Eleanor Botelar, her sister; Archbishop Parker, who gave the living of St. Mary Abchurch, London, a handsome set of gilt plate, with many printed books, among which is one intitled *Rhetorica Nova*, impressa Cant. 1478, shewing the antiquity of printing in Cambridge; a most valuable collection of MSS. in church history and divinity, well known to the learned world, and of which Dr. Stanley, when Master, published a very accurate catalogue, and the Rev. Mr. Nasmith a still more correct one.

The Chapel is a neat apartment, well fitted up; it has

an elegant altar-piece of carved wainscot, supported by two large pillars; in the middle a pannel of crimson velvet, in a gilt frame, the gift of Sir Jacob Astley. Over the door of the anti-chapel, which was built by Sir Nicholas Bacon, is an inscription in letters of gold.

The Library (which is over the chapel) is celebrated for its MSS., and the books are kept with such care, that even a Fellow of the college is not admitted to enter it without having a Fellow or Scholar of the college with him during his stay there, according to the will of the donor.

Kynne, President of this college in 1379, purchased a large Bible at Northampton, while the Parliament was held there, which he presented to the college, to be read in the Hall at dinner time. This seems to have been the origin of *Bible Clerk*. Among their plate is a most curious antique horn, figured and described by the late ingenious Rev. Michael Tyson, B.D., F.S.A., then Fellow of this college.

Amongst the eminent men educated at this college, are,

Matthew Parker, second Protestant Archbishop of Canterbury. This prelate was entered of this college, 1521. He was chaplain to Queen Anne Boleyn, and, after her death, to Henry himself. In 1544, he was made Master of this college by the command of the King; to which, on the dissolution of the college of Stoke Clare, in Suffolk (of which he had been some years Dean), he presented all the most valuable books belonging to that library he could possibly secure. In 1547, after a courtship of seven years, he married the daughter of Robert Harleston, a Norfolk gentleman, a woman of such engaging manners, that Bishop Ridley was so pleased with

her behaviour, that he once asked her, whether she had a sister like herself? In the reign of Edward 6th, he was nominated to the Deanery of Lincoln; but hardly had Mary been seated on the throne, when he was deprived of every thing he held in the church, and obliged to live in obscurity to avoid the fate of the other Reformers. Queen Elizabeth's accession to the throne in 1558, at once raised Dr. Parker from indigence and obscurity to the See of Canterbury; an honour which he neither solicited nor desired. This worthy prelate died in 1575, aged 72, and was buried in his own chapel at Lambeth.*

Richard Fletcher, Bishop of London, 1594, 37th of Elizabeth, brother of the famous traveller, Giles Fletcher, who was ambassador to the Court of Muscovy, and father to the well-known poet of that name, who wrote in conjunction with Beaumont.

Richard Sterne,† Archbishop of York, 1664, 16th Charles 2nd. After taking orders, Mr. Sterne was appointed chaplain to Archbishop Laud; and was very active in conveying away the college plate for the service of the King, which so highly offended Cromwell that he caused him to be seized and conveyed to London, where he was sent on board a ship laying at Wapping, put under the hatches, and treated with the greatest inhumanity. After living in great obscurity until the Restoration, he was made Bishop of Carlisle, and afterwards translated to York. This prelate was a man of great worth and eminent abilities. By his will he left £1850 to the rebuilding of St. Paul's, and died in 1683, aged 87.

Thomas Tennison,‡ Archbishop of Canterbury, 1694,

* See Ecclesiastical Biography.
† Ibid. ‡ Ibid.

6th William 3rd. This learned prelate was born at Cottenham, Cambridgeshire, in the year 1636. In his youth he applied himself to the study of physic, which afterwards proved of eminent service to the community; for during the plague in 1665, at which time he had taken orders and was minister of St. Andrews, Cambridge, he attended the sick with unremitting anxiety and singular success. This prelate was eminently distinguished during the reigns of Charles and James, both by his writings and conduct against the progress of Popery and Infidelity. He died in 1715, universally lamented.

*Thomas Herring,** Archbishop of York and Canterbury. This distinguished ornament of the church was born in 1693, and after being a tutor and fellow seven years at this college, entered into priest's orders in 1719. He was chaplain to Bishop Fleetwood, and preacher to the learned Society of Lincoln's Inn; he held several other livings until the year 1737, when he was elevated to the see of Bangor, and in 1743 to the Archbishopric of York. On the death of Dr. Potter he was translated to Canterbury. In 1753 he was seized with a violent fever, which brought him to the brink of the grave, and after languishing for four years he died in 1757. This learned prelate possessed every virtue in public and private life. He expended no less a sum than £6000 in adorning the palaces of Lambeth and Croydon.

* See Ecclesiastical Biography.

TRINITY HALL.

The site of this college was anciently an hostel for students, without any endowment, but who lived entirely at their own expence. It was enlarged at different periods by Richard Ling, Chancellor of the University, Thomas Walsingham, and others. In the reign of Edward 3rd, Richard Craudene, Prior of Ely, purchased it for the reception of his monks, who resorted to Cambridge to prosecute their studies; but soon afterwards sold it to William Bateman, Bishop of Norwich, who in the 26th of Edward 3rd, 1351, having obtained a licence from the King, founded this Hall, which he dedicated to the Holy Trinity, in 1347. This learned prelate, as Fuller says, lived to be *Episcopus in Patriâ*, having been born at Norwich. He was of a stout spirit, and eminently skilled in the civil and canon law. Edward 3rd sent him on an embassy to Pope Innocent 4th, from whom he obtained a grant of some rectories in the county of Norfolk, for the maintenance of his college. He died at Avignon, in 1354, where he was also buried. The pious founder seems to have thought that he had provided sufficient food for the scholars of his college in the ample library he had bequeathed them; for their allowance of commons was so very small, that about sixty years after the foundation they were obliged to petition for an increase, and obtained a dispensation to add 2d. for the week days and a groat for the Lord's day, on the visitation of Thomas Arundell, Archbishop of Canterbury; which occasioned Fuller quaintly to say, "True it is, that a body surfeited with food is unfit for study; and scholars, like hawks, fly best

when sharp and not full gorged;" and the monk's verse hath much truth in it:—

Distentus venter non vult studere libenter.

Yet, perchance—

Laudavit pleno monachus jejunia ventre.

Among the eminent men of this college, are—

Stephen Gardiner, Bishop of Winchester, 1531, 23rd Henry 8th. This learned prelate is reported to have been the illegitimate son of Dr. Lionel Wydville, Bishop of Salisbury, who was brother to Elizabeth, Queen of Edward 4th, and thus was second cousin to Henry 8th. Gardiner was his mother's name, who, before his birth, was married to one of his father's servants. At College, he applied principally to the study of the Civil and Canon Law. His first patron was the Duke of Norfolk; and he afterwards became secretary to Cardinal Wolsey, who introduced him to the King, as a man of business and a learned civilian. He was sent, in conjunction with Dr. Edward Fox, Embassador to the Pope, on the important business of the divorce, in which they acquitted themselves highly to the King's satisfaction, having obtained a commission to empower Cardinals Wolsey and Campeggio, to determine the affair in England. On his return he was made Secretary of State. He was raised to the See of Winchester in 1531. He is generally supposed to have been the author of most of the horrid cruelties exercised upon the unfortunate sufferers for religion, during the reign of Mary; but it is equally certain that under such a Queen, no Minister could have prevented religious persecution. The worst action of his life, perhaps, was

his persuading or permitting the nation to return to the See of Rome; as all the cruelties of Mary's Reign were the inevitable consequences of that fatal measure.*

Dr. Cowel, Master. This learned and eminent Civilian was born in 1554. In 1607, he compiled his Law Dictionary, which gave great offence to Sir Edward Coke and the common Lawyers—so much so, that they first accused him to James the first, as asserting that the King's prerogative was in some cases limited; and when they failed in that attempt, they complained of him to the House of Commons as a betrayer of the rights of the people, by asserting that the King was not bound by the laws; for which he was committed to custody, and his book publicly burnt. He died in the year 1611.

Sir Peter Wyche, knight, inventor of the geographical cards.

Sir Robert Naunton, knight, public orator, and author of the well-known book "Fragmenta Regalia." Sir Robert was once confined close prisoner to his house, for giving some sharp answers to the subtle and treacherous Count Gondomare, the Spanish Ambassador, when conversing together, and afterwards refusing to make any submission to his excellency. In 1624, he was made Master of the Court of Wards.

CAIUS COLLEGE.

The building of this college was begun by Edmund de Gonville, Rector of Terrington and Rushworth, in Norfolk, who, through the interest of Walter de Mamey, obtained a licence, or charter, of King Edward 3rd, Anno

* See Ecclesiastical Biography.—*Editor.*

1348, to incorporate the same. The site of this college was originally on the spot now occupied with the garden and Tennis-Court of Bene't; but Dr. Gonville, who died soon after its commencement, having left a large sum of money to Dr. Bateman, Bishop of Norwich, to finish and endow it; the Bishop, in consequence of an agreement with the Master and Fellows of Bene't, changed the situation to the neighbourhood of Trinity Hall, which he himself had founded; and after faithfully performing the duties of his trust, he gave it the name of Gonville Hall, and appointed a Master, &c.

After a lapse of 200 years, this college was destined to have a second founder in Dr. John Caius; who had himself, when very young, been admitted a student of Gonville Hall, and, at the age of twenty-two, became known as the translator from Greek into Latin, of some pieces of Divinity, and of Erasmus's Paraphrase on Jude into English. It appears that he soon after travelled into Italy, and commenced the study of physic at Padua, under the celebrated Montanus. In 1543, after travelling through part of Italy, Germany, and France, he returned to England, and commenced Doctor of Physic at Cambridge. He practised at Shrewsbury, and afterwards at Norwich, but removing to London in 1547, he was admitted Fellow of the College of Physicians, of which he was several years President. In 1557, being then Physician to Queen Mary, and a great favorite, he obtained a licence to advance Gonville Hall, where he had been educated, into a College, which he endowed with very considerable estates in Hertfordshire, Dorsetshire, and Cambridgeshire; the advowson of the Parsonages of Rungton and Burnhamsthorp in Norfolk. He

also added an entire new court, and built three gates at the expence of £1834. From this time the College assumed Dr. Caius's name, and he continued Master of it till within a short time of his death. He was Physician to Edward the 6th, Queen Mary, and Queen Elizabeth. He died in 1573, and was buried in the College Chapel, where a monument was erected to his memory, with the inscription:—

"Fui Caius,
Vivit Post Funera Virtus.
Obiit Ætatis suæ
An. Dni. 1573. LXIII."

Dr. Caius was a learned, active, and a benevolent man. In 1557 he erected a monument in St. Paul's to the memory of the famous Linacre.

The following eminent men were some of them educated at this college:—

Jeremy Taylor, Bishop of Down and Connor, in Ireland, 1660, 25th Charles 2nd. It is impossible to draw a more just or more forcible picture of this *Homer of Divines*, than in the words of a learned biographer, who says: "This excellent man had too much learning and unaffected piety to be thought orthodox at the period in which he lived. He was deprived of his benefice, and retired into Wales, where he kept a school. During this retirement, he wrote many of his most valuable works. "Bishop Taylor was, certainly, one of the greatest Divines that flourished in the seventeenth century, and also one of the completest characters of his age.*

The notorious *Titus Oates* received the rudiments of his education at this College, being admitted a poor

* See Ecclesiastical Biography.—*Editor.*

scholar, in 1667, at the age of eighteen. Among Mr. Baker's MSS. in the British Museum, is the following memorandum concerning him:—

"Titus Oates, a liar from the beginning. He stole from and cheated his tailor of a gown, which he denied with horrid imprecations; and afterwards, at a communion, being admonished and advised by his tutor, confessed the fact. This and more I had from Sir John E., and leave it in testimony of truth." And again, "Dr. T. W., his tutor, does not charge him with much immorality, but says he was a great dunce; that he run into debt, and being sent away for want of money, never took a degree at Cambridge, so that he must have gone out Doctor *per saltum* at Salamanca."

Dr. Phineas Fletcher, son of Giles Fletcher, the Embassador to the Court of Muscovy, and author of a very scarce book, giving an account of his embassy, which is partly transcribed in Hakluyt.

Dr. Brady.—This able Physician, and industrious Historian, was born in Norfolk, and took his degree of M.D. in 1660. He was the same year elected Master of this College; and in 1670 appointed keeper of the Records in the Tower of London.

Dr. William Harvey was admitted of this College in 1593, at the age of sixteen, and completed his education here. He was successively Physician to James 1st and Charles 1st. This great Physician will ever be memorable for his discovery of the circulation of the blood, a discovery which serves to explain the whole animal economy. Dr. Harvey was both an excellent Physician and a good man; his modesty, candour, and piety were equal to his knowledge; the farther he pene-

trated into the wonders of Nature, the more he was inclined to venerate the Author of it. Dr. Harvey died in 1657, at the age of 80.

Sir Thomas Gresham.—This spirited founder of Commerce, and of the Royal Exchange, was agent for Edward 6th, Queen Mary, and Queen Elizabeth. His mercantile genius exerted itself not only in contriving excellent schemes for paying the debts of the Crown, and extending our foreign trade, but also in introducing into the kingdom the manufactures of small wares, such as pins, knives, hats, ribbands, &c. Sir Thomas died in 1579.

Sir James Burroughs, Knight, the late Master, and an ingenious architect; he drew the plan of the Senate House and other public buildings.

Fuller reckons up twenty-seven Physicians who were educated at this College in his time, several of them Physicians to the Royal Family.

KING'S COLLEGE.

(From "An Account of King's College Chapel in Cambridge." By Henry Malden, Chapel Clerk. Published in 1769.*)*

"Henry 6th, the founder of King's College, was proclaimed (1422), while yet in his cradle, King of England, and in the eighth year of his age crowned and acknowledged King of France at Paris. This Prince, although inferior to his illustrious father (Henry 5th) in the glory of military enterprises, yet, from an innocence and purity of manners, lays claim to no small share of our esteem and admiration. Mild and equable in his temper, just

and upright in his conduct, liberal in the encouragement of learning, zealous in the advancement of religion, he was qualified, while alive, to gain the affections of his people, and is entitled, after death, to a character which does an honour to his memory. And who but beholds with an unfeigned satisfaction that height of glory to which the two renowned Colleges of this Prince's institution, King's, and Eaton, have, in the present age attained, where the talents of the ingenious have never passed unknown and unrewarded?

Eaton College, though it was founded somewhat later than King's, shall have the first place in my account of the two societies; which, as it contains something curious, I shall set it down in the very words of Fuller, to whom the reader will perceive I am under no small obligation.

"The King soon after (1446) founded Eaton Colledg, and called it '*The King's College of our Lady*, (the Virgin Mary,) *of Eaton, beside Windsor.*' Indeed, it was high time some school should be founded, considering how low grammer learning ran then in the land, as may appear by the following verses made for King Henry, the founder, as good, no doubt, as the generality of that age did afford, (though scarce deserving translation,) so that the worst scholar in Eaton Colledg, that can make a verse, can make a better.

'Luce tua qui natus erat, Nicolae, sacer Rex
Henricus Sextus hoc stabilivit opus.
Unctum qui lapidem postquam ponebat in Eaton
Hunc fixit, clerum commemorando suum.
Astiterant illi tunc Pontifices in honorem
Actus solennis regis et Ecclesiæ.

Ex Orientali,* si bis septem pedetentim
Mensurare velis, invenies lapidem.
In festo sancti Jacobi sanctam stabilivit
Hic unctam Petram regia sacra manus.
Annis M.CCC. sexto quater Xque,
Regis et H. Regni quinto jungendo vicena.'

'Devout King Henry, of that name the sixt,
Born (Nic'las) on thy day this building fixt,
In Eaton having plac'd a stone anointed
In sign, it for the Clergy was appointed.
His prelates then were present, so the more
To honour the King's acts and holy chore.
From Eastern midst, whereof just fourteen feet
If any measure, they this stone shall meet;
On holy James his day, the sacred hand
Of Royal Henry caus'd this stone to stand.
M. four C.'s fourty-six since Christ was born,
When H. the crown twenty-five years† had worn.'

"Scarcely had the King laid the foundation of his College when he began to build for it the Chapel, justly esteemed one of the most magnificent Gothic structures in the whole world." (From Wilson's account I again proceed.) "The miseries of civil war prevented Henry from completing the magnificent designs he had formed for the building of this College and the Chapel. He, however, in 1443, bestowed upon it a most ample endowment for a Provost, &c. The dangers which continually threatened Henry's government and life did not make him unmindful of the task he had undertaken; for in his will he describes, with the most minute particularity, the dimensions of the College and Chapel he intended to build, and according to which the latter was afterwards finished. The unfinished state of the College at Henry's

* Medio.

† Viz. current, otherwise but twenty-four complete.

death we may justly lament; for, according to Stow, "If it had proceeded according to that Prince's full intent and meaning, the like College could scarce have been found again in any Christian land." Henry, (of whom historians have observed, that he was *twice* crowned, *twice* deposed, and *twice* buried,) after a series of public misfortunes and confinement, was murdered in the Tower, in 1471, by the hands of Gloucester himself. Edward 4th, was naturally no zealous promoter of the intentions of his predecessor, and he deprived the College of many large estates, to the value of £1,000 a-year, all of which was given to the Oxonians then about the Court.*

On the west side, and near the battlements of the old building, are fixed some grotesque heads, each having a leaded pipe in its mouth. A metaphor of the poet Menalius has given occasion to a mention of these in Fitzosborne's elegant Letters. Speaking of unpardonable defects, both of taste and judgment, in some writers, in the application of their metaphors, he says,—"The poet Menalius seems to have raised an image of the same injudicious kind, in that compliment which he pays to Homer in the following verses:—

'———— cujusque ex ore profusos
Omnis posteritas latices in carmina duxit.'

"I could never read these lines without calling to mind those grotesque heads which are fixed to the roof of the old building of King's College, in Cambridge, which the ingenious architect has represented as vomiting out the rain that falls through certain pipes, most judiciously

* The Princes of the House of York were well disposed towards Oxford.

stuck in their mouth for that purpose. Mr. Addison recommends a method of trying the propriety of a metaphor, by drawing it out in visible representation. Accordingly, I think this curious conceit of the builder might be employed to the advantage of the youth in that University, and serve for as proper an illustration of the absurdity of the poet's image, as that ancient picture which Ælian mentions, where Homer was figured with a stream running from his mouth, and a group of poets lapping it up at a distance."

The Chapel is the most perfect and magnificent monument of Gothic architecture in the world, justly esteemed by connoisseurs. "No wonder then, if this Chapel, so rare a structure, was the work of three successive Kings;—Henry the 6th, who founded it; the 7th, who farthered it; and the 8th, who finished it." On the left of the choir-door are fixed nine colours taken from the island of Manilla, by Sir William Draper, who commanded the British troops at the reduction of the island in 1762. Sir William, being a Fellow of this College, obtained his Majesty's permission to present the society with these trophies of his victory.

In the Library are many curious and valuable printed and manuscript books. Among others is the Book of Psalms upon parchment, four spans in length, and three in breadth; which is said to have been taken from the Spaniards at the siege of Cadiz (in Elizabeth's reign, 1591), and thence brought into England with other spoils.

The benefactors to this College are very numerous.

Amongst the eminent men educated at this College are the following:—

Richard Fox,* Bishop of Hereford. He was born at Dimsley, in Gloucestershire, and educated at Eton; from whence, in 1512, he removed to this College, of which, in 1528, he was elected Provost. He died in London in 1538. He was, according to his request, buried in the Church of St. Mary Montheur, in Thames-street, where the Bishops of Hereford had then a house. No monument was erected to his memory!

Robert† *Aldrich*, in 1537, Bishop of Carlisle. Erasmus calls this learned Prelate, when young, *blandæ eloquentiæ juvenem*. The compliment was as just as it is elegant. Dr. Aldrich was born in Buckinghamshire, about the year 1493, and educated at Eton; from whence, in 1507, he was elected a scholar of this College. He died at Horncastle, in Lincolnshire, in 1556.

Richard Cox, a learned Prelate, and principal pillar of the Reformation. He was born at Whaddon, in Buckingham, of low parentage, in 1499. On leaving Eton, he obtained a scholarship in this College, and became a Fellow in 1519. In 1537 he was made Doctor of Divinity; in 1540, Archdeacon of Ely; in 1546, Dean of Christ Church, Oxford; in 1547, Chancellor of Oxford, Canon of Windsor; and the next year Dean of Westminster. His zeal for the Reformation was excessive. On the accession of Queen Mary, he was stripped of all his preferments, and committed to the Marshalsea. He was soon after released, and immediately left the kingdom. Having resided some time at Stratsburg, with his intimate friend, Peter Martyr, on the death of Queen Mary, he returned to England, and, with other Divines, was

* See Ecclesiastical Biography.—*Editor.*

† Bale and Pits, by mistake, call him John.

appointed to revise the Liturgy. He often preached before Queen Elizabeth, and in 1559 was preferred to the See of Ely. He died in 1581, aged 81. He was interred in the Cathedral of Ely.

Thomas Ram, Bishop of Ferns, in Ireland. He rebuilt the Episcopal Residence, over which he placed the following lines:—

> "This house *Ram* built for his succeeding brothers;
> So *Sheep* bear wool, not for themselves, but others."

Edward Hall.—This learned lawyer, and useful historian, was born in the parish of St. Mildred's, London, probably in the last year of the 15th century; and could deduce his descent from no less a person than Albert, King of the Romans, and Archduke of Austria. He was a member of the Society of Gray's Inn. In 1533, he became Summer Reader of Gray's Inn, and about 1540, Double Reader in Lent, and one of the Judges of the Sheriff's Court.

Thomas Tusser was born at Riven Hall, in the county of Essex, of an ancient family; and educated first at Wallingford, and afterwards in St. Paul's School, and from thence went to Eton, and became the pupil of the famous Udall, whose extreme severity induced poor Tusser to lament the hardship of his boyish days in the following elegy:—

> "From Paul's I went, to Eton sent,
> To learn straightways the Latin phrase,
> Where *fifty-three stripes* given to me,
> At once I had;
> For fault but small, or none at all,
> It came to pass, thus beat I was,
> See, Udall, see, the mercy of thee,
> To me, poor lad!"

From Eton, Tusser was elected a scholar of King's. He died in London, in 1580, and was buried in the Church of St. Mildred, in the Poultry. From Fuller's account he appears to have been as poor as any poet of his time. He thus humorously speaks of him:—

"This stone of Sisyphus could gather no moss. He was successively a musician, schoolmaster, serving-man, husbandman, grazier, and poet; more skilful in all than thriving in any vocation. He traded at large in oxen, sheep, dairies, grain of all kinds, to no profit. Whether he bought or sold, he lost; and, when a renter, impoverished himself, and never enriched his landlord. He spread his bread with all sorts of butter, yet none would stick thereon. I match him with Thomas Churchyard, they being marked alike in their poetical parts, living in the same time, and statured alike in their estates."

1. *A Hundred Points of good Husbandrie.* London, 1557. 4to.

2. *Five Hundred Points of good Husbandrie,* as well for the champaign, or open country, as for the woodland. London, 1590. Inscribed to Lord Paget.

3. *The Points of Huswiferie.*

4. *The Author's Life.* All written in verse.

Giles Fletcher, Embassador to the Court of Muscovy. He was born in Kent, and educated at Eton, and afterwards removed to King's College. He died in the parish of St. Catherine Coleman, Fenchurch-street, London, where he was, probably, buried.

Sir Francis Walsingham was a Fellow Commoner of this house. He presented the College with a book, which Fuller, who, probably, had never seen it, calls a Bible. It is a most curious Concordance to the Vulgate.

The leaves are made of thin smooth vellum, finely illuminated. He also presented the Book of Psalms, in parchment, four spans in length, and three in breadth; which is said to have been taken from the Spaniards at the siege of Cadiz.

Thomas Stacey, and *William Sutton*, his scholar, both famous astrologers. They were students in the Old Hostels, of which this College was afterwards composed.

Richard Mulcaster. His ancestors were people of opulence in Cumberland, so far back as the time of William Rufus, in whose reign, it appears, from a pedigree among the uncatalogued MSS. of Dr. Rawlinson, their chief care was to defend the border counties from the incursions of the Scots. Dr. Mulcaster was born at Carlisle, and was educated on the foundation at Eton, he gained his election to King's in 1548. Like Ascham, he was fond of Archery, and was member of a society of Archers existing in 1581, who termed themselves *Prince Arthur's Knights*. Mulcaster seems to have been early addicted to dramatic composition; for his name appears in two entries of Queen Elizabeth's payments for plays, from the Council Registers. In 1575, when Elizabeth was on one of her progresses at Kenilworth, he produced a copy of Latin verses, which were spoken before her. They were printed in "*Gascoyne's Princely Pleasures of Kenilworth.*" His verses to Queen Elizabeth on her skill in music, should, by no means, be forgotten; they first appeared in a poem prefixed to a book, intitled, "Discantus, Cantiones, &c. Auct. Thoma Tallis et Gulielmo Birdo, Anglis," and are as follows:—

"Regia Majestas, ætatis gloria nostræ,
Hanc in deliciis semper habere solet;

Nec contenta graves aliorum audire labores,
Ipsa etiam egregie voce, manuque canit."

The loss of an affectionate wife, with whom he had lived fifty-years in uninterrupted felicity, and whom he followed to the grave in two years, closing a life spent in the pursuit and diffusion of knowledge, in 1611.

Dr. William Gouge was educated at this College; where he was remarkable for never absenting himself from public prayers at the Chapel for nine years together, and constantly read fifteen chapters in the Bible every day. He was forty-five years (as Mr. Granger informs us) the exemplary, and much-loved Minister of St. Anne's Black-friars, in London; where none ever thought or spoke ill of him, but such as were inclined to speak ill of religion itself. He died in 1653, at the age of 79.†

Rev. William Oughtred, Rector of Aldbury, in Surry, and generally reputed the greatest mathematician of his age and country. He was the inventor of many useful instruments, and excellent tracts on mathematical subjects. But the master-piece is his *Clavis Mathematica*, which was composed for the use of his pupil, Lord William Howard, son of Thomas, Earl of Arundel. He was the first that gave a turn for mathematical studies in the University of Cambridge. He sometimes amused himself with archery. He was sprightly and active at above eighty years of age, and, according to Mr. Collier, died in an ecstacy of joy, upon hearing of the restoration of Charles 2nd, which happened in the eighty-sixth year of his age.

Edward Waller, sometimes styled "The English

† See "Fuller's Worthies."—*Editor.*

Tibullus," excelled all his predecessors in harmonious versification. His poetical genius is well known. He died at the age of eighty years, in 1687.

Dr. Thomas Hyde, Archdeacon of Gloucester. Before he was of the age of eighteen, he was sent from Cambridge to London, by the celebrated Adam Wheelock, to assist Mr. Brian Walton in the great work of the Polyglot Bible; and about that period, undertook to transcribe the Persian Pentateuch out of the Hebrew characters; which Archbishop Usher, who well knew the difficulty of the undertaking, pronounced to be an impossible task to a native Persian. Dr. Hyde was Archdeacon of Gloucester, Canon of Christ Church, Head-keeper of the Bodleian Library, and Professor both of Hebrew and Arabic in the University of Oxford. There never was an Englishman in his situation of life, who made so great a progress in the Chinese. He died in 1702.

Sir William Temple.—This great statesman and author, was descended from a younger branch of a family of the same name, residing at Temple Hall, in Leicestershire. His grandfather was secretary to the Earl of Essex, the unfortunate favorite of Queen Elizabeth; and his father, Sir John Temple, was Master of the Rolls in Ireland. Few authors have been more read, or more justly admired, than Sir William Temple. He died in 1698, at the age of seventy.

The following are some of the Martyrs and Confessors:—

John Fryth.—This martyr to the Protestant religion, in the reign of Henry the 8th, was the son of an innkeeper, at Seven Oakes, in Kent, and educated at King's College. His great zeal for Lutheranism caused him to be apprehended, examined by the Commissary, and con-

fined to his college. He obtained his liberty in 1528, and went to Germany; in two years after, returned to England, and more determined than ever in his religious opinions. The restless spirit of this zealous reformer induced him to set out for London, where with more zeal than prudence, he began to make proselytes, but being apprehended by the order of the Lord Chancellor, Sir Thomas More, he was sent to the Tower. No persuasions could prevail upon him to recant. He was, therefore, condemned to the flames, and burnt in Smithfield in 1533.*

Laurence Sanders,—Being an exile, on account of his religion, in the reign of Henry 8th, the accession of Edward induced him to return; and he was preferred to the Rectory of Allhallows, Bread-street, London. In the next reign, his zeal could not be confined by the Queen's prohibition, and his preaching in opposition brought him to the stake.† Fuller says of the eminent men who finished their education at this College,—"Behold here the fruitfullnesse of one vineyard; and yet we have onely gathered the top grapes, such as are ripest in parts and highest in preferment! How many grew on the under boughs, which were serviceable in Church and State?"

QUEEN'S COLLEGE.

This College was founded in 1448, by Margaret, daughter of Renèe, Duke of Anjou, titular King of Sicily and Jerusalem, and the intrepid wife of Henry 6th of England; a woman of uncommon beauty, singular wit,

* See Ecclesiastical Biography.—(*Editor.*)
† Ibid.

and mascular understanding, and to whom her husband was more than once indebted for his throne, and even his life. Sir John Wenlock laid the first stone of the Chapel, in 1448, on which he caused the following inscription to be engraved:—"*Exit Dominæ nostræ Margarettæ Dominus in refugium, et Lapis iste in signum.*"—"The Lord shall be a refuge to the Lady Margaret, and of which this stone shall be a witness." This was a short time before the second war between the Houses of York and Lancaster, in which Sir John Wenlock was killed; King Henry 6th, and his Queen, the foundress, defeated, and forced to fly to Scotland for refuge, and the King at length murdered. Queen Elizabeth, wife of King Edward 4th, was so considerable a benefactress, that she is annually commemorated as a co-foundress of the College. Andrew Ducket, a Friar, Rector of St. Bodolph, in Cambridge, and Principal of Bernard Hostel, the sole procurer and advancer of this foundation, was the first master of this College, in which station he continued forty years; and having the good fortune to be favoured by both the Houses of York and Lancaster, he obtained contributions from King Richard the 3rd, and Queen Elizabeth, and other noble benefactors, which enabled him to finish the College. King Richard's benefaction, alone, if it had not been resumed in the succeeding reign, by Henry the 7th, had been an ample provision for this society; for it consisted of all the estate of John de Vere, thirteenth Earl of Oxford, which was forfeited by his adherence to the Earl of Richmond, afterwards Henry 7th, but restored to the Earl of Oxford on Henry's mounting the throne. There were many other benefactors. Thomas Barry, a citizen of London, gave the ground on which the College was built.

The greatest beauty of this College is its grove and gardens.

The following are amongst some of the eminent men who were educated at this College:—

John Fisher, Bishop of Rochester, 1504, 10th of Henry 7th. This learned Prelate was born at Beverley, in Yorkshire, in 1459, and educated in the Collegiate Church of that place; from whence he was not removed to Cambridge till the age of twenty-five. He became an eminent divine soon after taking orders, and had the honour of being appointed Confessor and Chaplain to the pious Margaret, Countess of Richmond, mother of Henry 7th. In 1504, he was consecrated Bishop of Rochester, which small Bishopric he would never resign, though he was offered both Ely and Lincoln. Bishop Fisher continued in high favour with King Henry 8th; but in 1527, opposing his divorce, the vengeful Henry determined, and finally effected his destruction. In 1534, he was convicted by the court of Parliament of misprision of treason, for concealing certain prophetic speeches of a fanatical impostor, called the *Holy Maid of Kent*. The real name of this woman was Elizabeth Barton; she pretended to have visions from heaven, that if the King continued to favour the Reformation, he would not reign seven months. Fisher gave ear to her nonsense, and confessed he had been imposed upon. He was condemned, with five others, to loss of goods and imprisonment, during the King's pleasure, but was released on paying £300 for the royal use. In 1534 he was committed to the Tower for refusing to consent to the King's divorce, and where, notwithstanding very cruel treatment, he might have, probably, died a natural death, if the Pope had not honoured him

with a Cardinal's hat. The King positively determined on his destruction. He was indicted and convicted for high treason, and beheaded on Tower-hill, in 1535, in the 77th year of his age. There is a latin Life of Bishop Fisher,* among Baker's MSS., in the Harleian Library. Though written in Baker's own hand, it does not appear that he was the author.

Richard Whyteford. This learned translator of Monkish nonsense, was, most probably, a native of Flintshire. Wood says, that he received part of his education at Oxford, and afterwards became a Fellow of Queen's. Whyteford, from what cause is not discovered, at last determined to seclude himself entirely from the world; having shut himself up in the Convent of Sion, near Brentford, in Middlesex, and there became a Monk of the Order of St. Bridget. He died about the end of the reign of Henry 8th.

Sir Thomas Smith. This eminent scholar and distinguished statesman was born at Saffron Walden, in Essex, about 1514. At the age of thirteen (see Strype's Life) he was sent to Queen's College, of which he was chosen a Fellow in 1531. His uncommon attainments and singular diligence in the study of the learned languages, procured him, in 1535, the appointment of King's Greek Professor; and the following year he was made University Orator. The Greek language was, at this time, but in its infancy at the Universities; and the pronunciation, of course, extremely defective; which the Professor, with the assistance of Mr. (afterwards Sir John) Cheke, determined to reform. They met with some dif-

* See Ecclesiastical Biography.—(*Editor.*)

ficulties from Gardiner, then Chancellor of the University, but at last succeeded to the utmost of their desires. In 1539, Sir Thomas Smith commenced his travels to visit foreign Universities in search of knowledge. He returned to Cambridge after some years spent in France and Italy, with the reputation of an universal scholar; and in 1542 was made King's Professor of Civil Law, and very soon after Chancellor of the Diocese of Ely. On the accession of Edward 6th, Mr. Smith rapidly advanced from a private station to the important office of Secretary of State. In 1458 he received the honour of knighthood. In the same year he was sent Embassador, with Mr. Thomas Chamberlayne, to Brussels; and, in 1551, went in the same capacity to Paris, to treat about the marriage of Edward 8th with the eldest daughter of the French King. Sir Thomas Smith was now doomed to undergo a reverse of fortune. The amiable young Edward died in 1553; and one of the first acts of Mary's reign was to deprive him of his office and preferments, and issue an order that he should not leave the kingdom. He had, notwithstanding, the prudence to obtain an annual pension of £100, and was sheltered by one William Smythwick, who had obtained an indulgence from the Pope for himself and any five of his friends and their children, and out of which number he chose Sir Thomas Smith one. On the accession of Elizabeth, Sir Thomas's fortunes appear, in a considerable degree, to have revived. He was sent for to Court, and his Deanery restored to him (for in 1542 it appears he must have been in Deacon's Orders, for he obtained the rectory of Leverington, in Cheshire, and the deanery of Carlisle); he also went Embassador to France in 1559, and again in 1562; and in 1564 concluded a

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to England, he had the honour to fill, a se
post of Secretary of State. He died at his
Hill Hall, in Essex, in 1577, in the 63rd year of hi
and was buried in the church of Theydon Mount. Sir Thomas Smith was a man of genius, great application, and ability in business; he was an excellent jurist and mathematician, and perfect master of five languages. He aspired too much to universal learning, as is expressed in these lines, at the top of his monument:—

> "What earth, or sea, or skies contain,
> What creatures in them be,
> My mind did seeke to know;
> My soule, the heavens continuallie."

Desiderius Erasmus, the most learned man of his age, and whose life and character are too well known to require more particular mention here, was made a member of this College during his residence in England. See his Life, published by Dr. Jortin, 1 vol. 4to. 1758.

Thomas Newton, a latin poet, a divine, a schoolmaster,

...ion Fellow, and third Provost of King's College, ...d four tenements in Mill-street, whereon this ...uilt, for one Master and three Fellows; dedi... St. Catharine, the Virgin and Martyr. "This ..." says Fuller, "*aula bella* (if not a proper) ... even by the confession of the poet so ...:—

... homo, cotta, pusillus homo."*

... is in itself but small
... we do *pretty* call."

In h ... of London, bequeathed to the

"h ... library, and a stipend for a
Qui ...

From Brownsw ... eminent men who were
Oxford, but soon re...

Being an excellent latin... York, the son of ...ashire, Esq., was him the patronage of the mun... ...ridge, and took through whose influence he wa... ..., was Junior Grammer School at Macclesfield. ... was elected time he practised physic, and was probably ... was afterwards presented to the Living of Litt... ...ained the Essex, where he also taught a school, and continu... ...ng after practice of physic with great success. He died poss... ...rlisle. of a considerable estate, in 1607, and was buried in his ... ...ing own parish church, to which he bequeathed a legacy for ..., the purchase of certain ornaments.

Thomas Fuller, the laborious, acute, and amusing historian of the University to which he was an honour, was born at Alvinkle, near Oundle, in Northamptonshire, in 1608. After studying at Queen's College, and taking his degrees, his distinguished merit procured him the appoint-

of all his preferments, and sent prisoner to the Tower of London. Having suffered near a year's imprisonment, he obtained his freedom through the intercession of Sir Thomas Holcroft, Knight-Marshal, when he went to Germany, where he continued, with other exiles, until the accession of Queen Elizabeth recalled them to their native country. Scarcely had he arrived in England, when honours began to crowd fast upon him; being appointed one of the nine Disputants before the Parliament, one of the Commissioners for preparing the Form of Prayer, and in 1559, succeeded Grindall, as Bishop of Worcester. He was one of those appointed to give a new translation of the Bible; and, in 1570, he was consecrated Bishop of London. In 1576, he was made Archbishop of York. He died in 1588, in the 69th year of his age, and was buried in the Collegiate Church of Southwell, where a monument was erected to his memory.*

John Overall, Master, Bishop of Litchfield, and Coventry, and Norwich, in 1614, 12th James 1st. Sir Fulke Greville, who was well acquainted with his learning, recommended him to Queen Elizabeth as a proper person to succeed Dr. Nowell in the Deanery of St. Paul's, to which he was elected in 1602. In 1614, he was promoted to the Bishopric of Litchfield and Coventry; from whence he was translated to Norwich, and died within a year afterwards, in 1619.†

Ralph Brownrig, Master, Bishop of Exeter. This Prelate was Master of Catharine Hall, and long esteemed one of the greatest ornaments of his time to the University. A short time previous to the breaking out of the civil war,

* See Ecclesiastical Biography.—*Editor.*

† Ibid.

his great merit procured him the see of Exeter; but upon that lamentable event happening, he was doomed to be a deep sharer in every calamity which succeeded. He luckily found an asylum, in his greatest distress, in the family of Thomas Rich, of Sunning, in Berkshire, Esq., by whom he was most hospitably entertained, and generously protected.*

Sir William Dawes,† Master, Archbishop of York, was born in 1671, and received the early part of his education at Merchant Taylor's school. Before the age of fifteen, he was distinguished as a good classic and Hebrew scholar. He first entered at St. John's, Oxford, but soon afterwards removed to Catharine Hall. He was ordained by the Bishop of London, and in 1696 made Master of Catharine Hall. In 1707, made Bishop of Chester, by Queen Anne. In 1713, he was translated to York, after which he survived ten years; dying in 1724, and was buried in the Chapel of Catharine Hall. He was a fine scholar, lively imagination, strong memory, and sound judgment; and, it is said, was never in a passion during his whole life.

Dr. Benjamin Hoadley, Bishop of Bangor, Hereford, Salisbury, and Winchester, was born in 1676. He received that part of his education connected with the University, at Catharine Hall, where he gave an early promise of the conspicuous figure he was destined to make. About 1710, a very singular event happened to him. The late Mrs. Howland, unasked, unapplied to, without ever having seen Mr. Hoadley, or been seen by him, presented him with the Rectory of Streatham in Surry,

* See Ecclesiastical Biography.—*Editor.*
† Ibid.

and this at a time, as he himself says, *when fury itself seemed to be let loose upon him.* In private life he was facetious, easy, and complying; fond of society, but *never* permitted it to interfere with his hours allotted to devotion or study. He used to say that he was happy everywhere, and particularly in his own family, in which he passed almost the whole of his time.*

Dr. Thomas Sherlock,† Bishop of Bangor, 1727, 12th Geo. 1st; translated to Salisbury, 1734, 7th of Geo. 2nd; and to London, 1748, 21st Geo. 2nd. This learned and exemplary Prelate was born in 1678, and finished his education at Catharine Hall, of which he became Master. On occasion of the earthquake, in 1750, Bishop Sherlock published an excellent Pastoral Letter to the Clergy and inhabitants of London and Westminster; of which, it is said, no less than one hundred and five thousand copies were sold. He died, very generally lamented, in 1762, leaving a fortune of £150,000. He bequeathed the whole of his most valuable library to Catharine Hall, and left legacies to the amount of several thousand pounds, for founding a librarian's place and scholarship.‡

* See Ecclesiastical Biography.—*Editor.*

† Ibid.

‡ The following letter of condolence and congratulation is said to have been written by Sherlock to George the 3rd on his accession.

"SIRE, Nov. 1, 1760.

"Amidst the congratulations that surround the throne, permit me to lay before your Majesty a heart which, though oppressed with age and infirmity, is no stranger to the joys of my country.

"When the melancholy news of the late King's demise reached us, it naturally led us to consider the loss we had sustained, and

Dr. John Hutchinson, Bishop of Down and Connor. This Bishop was the last author who troubled himself, on either side, with the marvellous and improbable story of *Pope Joan;* having tacked a dissertation on the subject, by way of postscript to a sermon preached on the 5th of November, 1731, to which it does not appear that her story has any sort of relation. This occasioned the following stanza by some Irish wit;—

" God's blessing be upon his heart,*
Who wrote the book of witches,
And proved Joan in petticoats,
The same with John in breeches."

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upon what our hopes of futurity depended. The first part excited grief, and put all the tender passions into motion; but the second brought life and spirit with it, and wiped away the tears from every face.

" Oh! how graciously did the Providence of God provide a successor, able to bear the weight of Government in that unexpected event.

" You, Sir, are the person whom the people ardently desire; which affection of theirs is happily returned by your Majesty's declared concern for their prosperity; and let nothing disturb this mutual consent. Let there be but one contest between them, whether the King loves the people best, or the people him; and may it be a long, a very long contest! may it never be decided, but let it remain doubtful! and may the paternal affection on the one side, and the filial obedience on the other, be had in perpetual remembrance!

" This will, probably, be the last time I shall ever trouble your Majesty. I beg leave to express my warmest wishes and prayers on your behalf. May the God of heaven and earth have you always under his protection, and direct you to seek his honour and glory in all you do; and may you reap the benefit of it, by an increase of happiness in this world and the next."

[Sent by a friend to the Editor of this Work, 1837.]

* " God's blessing be upon her heart," is an expression applied to the Queen, in Bishop Hutchinson's Sermon.

The son of this Bishop was unfortunate in his courtship, and gave occasion to the well-known tale of the "Squire and the Apple Pie."

Dr. Richard Sibbs, Master.—This humble, learned, and pious divine, was educated in St. John's, Cambridge, and was early distinguished for his excellence in preaching. In 1618, he was chosen preacher of Grey's Inn; and, in 1626, elected Master of Catharine Hall, to which he was a great benefactor.

Dr. John Lightfoot, Master.—While at Christ Church, he particularly distinguished himself by his proficiency in the study of Rabbinical learning; which he seems to have undertaken by the persuasion of Sir Rowland Cotton, who greatly assisted him in the Hebrew, and presented him to the Rectory of Ashley, in Staffordshire. He was one of the Assembly of Divines which sat at Westminster, and was preferred by the Parliament visitors to the Mastership of Catharine Hall, which, upon the restoration, he offered, but was not permitted, to resign. Through the influence of the Lord Keeper Bridgman, who had a great esteem for him, he was installed a Prebendary of Ely, in 1667. He was the author of several works.

Thomas Stripe.—This industrious Biographer was descended from a German family, but born in London, and educated in Catharine Hall. He is well-known by his compilations of lives and memorials; in which Dr. Birch remarks, his fidelity and industry will always give a value, though his compositions are totally deficient in style. He died in 1737, having enjoyed the Vicarage of Low-Layton, in Essex, sixty-eight years.

JESUS COLLEGE.

This College was originally an old Nunnery of the Benedictine Order, founded in 1133, by Malcolm, of the royal race of Scotland, Earl of Cambridge and Huntingdon, and dedicated to St. Radigund, who was the daughter of Bertram, King of Thuringia, and wife to Lotharius, King of France, the second Christian King of that country. In a religious paroxysm, she eloped and sequestered herself from her husband's company, in 560, and lived and died in a small Convent in Poictou; where, by the most exemplary piety and good conduct, she acquired the dignity of Saint. This College was founded in the twelfth year of Henry the 7th's reign, 1496, by John Alcock, Bishop of Ely, and Chancellor of England; a man, of whom Bale, though far from fond of praising persons of that day, says:—"That he was given from his childhood to learning and religion; and, so growing from vertue to vertue, that no one in England was more reputed for his holiness." Henry the 7th, and Pope Julius the 2nd, granted Bishop Alcock considerable landed property for the endowment of the College. It was styled the College of the blessed Virgin St. Mary, St. John, the Evangelist, and the Virgin St. Radigund; and derives its name of Jesus College from the conventual Church (now the Chapel), dedicated first to the name of Jesus. King James, on his visit to Cambridge, highly commended the situation of this College as most retired from the town, and in a meditating posture, alone by itself. By one of the statutes of the College, the whole code is enjoined to be publicly read at stated times in the Chapel.

The following are some of the most eminent men who were educated at this College:—

Thomas Cranmer, Archbishop of Canterbury, in 1533, was admitted of Jesus College, at the early age of fourteen. He was born at Aslocton, in 1489, in Nottinghamshire. In 1533, he was consecrated Archbishop of Canterbury; in May following, pronounced the sentence of divorce between the King and Queen, and soon after married the Monarch to the virtuous Anne Boleyn. His exertions in the business of the Reformation, as head of the Church, were great. The Bible was translated into English, and Monasteries dissolved, principally by his means. In 1536, he divorced the King from Anne Boleyn; and, though by refusing his consent in Parliament to the appropriation of the dissolved Monasteries to the sole use of the Crown, he fell into disgrace, and was obliged to retire from the business of the state; yet, the King continued to protect him from his enemies; and, in his last will, appointed him an executor, and one of the regents of the kingdom. In 1546, he crowned young Edward; during whose short reign, he was extremely active in promoting the Reformation. To the zeal and capacity of this Prelate, who, in the next reign, was accused of blasphemy, perjury, incontinency, and heresy, we are also indebted for the "Thirty-nine Articles of Religion." Cranmer defended himself against the accusations of Mary with some resolution; but, under the assurance of pardon, was at last cajoled into an insincere renunciation of the Protestant faith. There is no doubt that Mary was, from the first, resolved on Cranmer's destruction. She remembered him as the instrument of her mother's divorce, which she could never forgive, and, by the diabolical policy of previously extorting

the recantation, she at once humbled the Prelate, and triumphed over the Protestant cause. Cranmer suffered at Oxford, in 1556, in the sixty-seventh year of his age. He behaved with uncommon firmness, and heroically thrust that hand into the fire with which he had signed his recantation. Cranmer was a man of learning, a sincere promoter of the Reformation, but wanted both resolution and moderation.* There are two folio volumes of his unpublished works in the King's Library, and several letters in the Cottonian Library.

John Bale,† Bishop of Ossory, in Ireland, in 1552. This most voluminous author was educated a Roman Catholic, but converted to the Protestant Religion by Thomas Lord Wentworth. On the death of his protector, Lord Cromwell, he was obliged to escape to the Low Countries, to avoid the persecutions of the Roman Catholics. After remaining there eight years, he was, on the accession of Edward 6th recalled; and in 1552, made Bishop of Ossory, where he was particularly assiduous in propagating the Protestant faith, and frequently at the hazard of his life. The accession of Queen Mary once more drove him abroad. Upon his return to England, in 1560, Queen Elizabeth made him Prebendary of Canterbury, as he, probably, did not choose to return to his former flock of wolves. He died at Canterbury, in 1563, in the sixty-eighth year of his age. He was the very reverse of a polished writer, and implacable to those who differed with him in religion.

Christopher Lord Hatton, Lord-keeper in the reign of Queen Elizabeth. He was promoted by that Queen,

* See Ecclesiastical Biography.—(*Editor.*)
† Ibid.

principally on account of his graceful dancing and fine person; to which Gray alludes in his poem of the "*Long Story*:"—

"Full oft within these spacious walls,
When he had fifty winters o'er him,
My grave Lord-keeper led the *brawls*;
The Seal and Maces danc'd before him."

Brawls were a sort of figure-dance then in vogue.

CHRIST'S COLLEGE.

In the Chapel of this College there is a handsome monument of white marble near the altar, erected to the memory of Sir Thomas Finch, Embassador in Turkey, and Sir John Baines, who had their education in this College, travelled together, and were remarkable for their friendship, which continued till the end of their lives. Sir John (or Joshua) dying in Turkey, his body was brought over and interred here, anno 1682; and his friend, Sir Thomas, who did not long survive him, was buried in the same vault.

This College was founded in 1505, 21st Henry 7th, by Margaret, Countess of Richmond and Derby, the learned and pious mother of Henry the 7th, and sole heiress of John Beaufort, Duke of Somerset, grand-son of John of Gaunt. Mr. Walpole justly observes, that she employed herself in acts of more real devotion and goodness than generally attends so much superstition. In humility, she was romantic; and would often say, that if the Princes of Christendom would combine and march against the common enemy, the Turks, she would most

willingly attend them, and be their laundress in the camp. The Countess died in the sixty-ninth year of her age, and was buried in Henry the 7th's Chapel, where an altar-tomb, with a statue of brass, was erected to her memory. Round the monument is a Latin inscription, written by Erasmus; for which he was paid twenty-shillings by the University of Cambridge. The College was founded on the site of a Monastery, called God's House, opposite St. Andrew's Church.

The following are some of the most eminent men who were educated at this College:—

Hugh Latimer, Bishop of Worcester.—At the age of fourteen, Latimer was sent to Christ's College, where he took his degrees; at which time he was a zealous Papist, and was honoured with the office of Keeper of the Cross to the University. At thirty, he became a Protestant, and one of the twelve licensed preachers from Cambridge; on which occasion, he promulgated his opinions with great freedom. In 1535, through the influence of Ann Boleyn, to whom he was Chaplain, Henry promoted him to the Bishopric of Worcester; but in 1539, rather than subscribe to the six articles, he resigned his mitre, and retired into the country. A short time after, on being charged with speaking against the articles, he was committed to the Tower, where he continued till the death of Henry the 8th. Edward 6th did not restore Latimer to his Bishopric, although he preached several times before him, and continued to discharge his clerical functions with unremitting zeal and resolution. Upon the accession of the sanguinary Mary, he was doomed to destruction, being, with Cranmer and Ridley, confined to the Tower. On their removal to Oxford, that they may dispute with the

learned men of both Universities, Latimer declined the discussion on account of his great age and infirmities, but delivered his opinion in writing. Refusing, however, to subscribe to the Popish creed, he was condemned for heresy, and, together with Bishop Ridley, burnt alive, He behaved with uncommon fortitude on the occasion, and died a real martyr to the Reformation. Latimer* was learned, virtuous, and brave; a remarkable instance of the last quality is adduced by Fox, who says, that instead of the usual New Year's gift of gold, &c., he presented Henry the 8th with a New Testament, inclosed in a napkin, with this motto;—"*Fornicatores et adulteros judicabit Deus.*"

John Sharp,† Archbishop of York, in 1691, 3rd of William and Mary. It was through the influence of this Prelate, and the Duchess of Somerset, with Queen Anne, that Dean Swift was prevented from having a Bishopric; they having represented to her on their knees, for upwards of an hour, the irreligious tendency of the *Tale of a Tub!* Swift has, accordingly, taken care not to forget him; in the poem upon himself, he says:—

> "York is from Lambeth sent to shew the Queen.
> A dang'rous treatise writ against the spleen;
> Which by the style, the manner, and the drift,
> 'Tis thought could be the work of none but Swift,
> Poor York! the harmless tool of other's hate,
> He sues for pardon, and repents too late."

The last line was occasioned by the Archbishop's having sent a message to Swift, that he was sorry for what he had done, and desired his pardon. He found, however,

* See Ecclesiastical Biography.—(*Editor.*)
† Ibid.

that Swift neither forgave nor forgot. Resentment stuck to him like sand.

Frederick Cornwallis, Bishop of Litchfield and Coventry,* 1749, 22nd George 2nd; translated to Canterbury, 1768, 8th George 3d.

Edmund Law,† Bishop of Carlisle, 1769, 10th of George 3rd. The Learned Translator of Dr. King's "Origin of Evil," and author of many other excellent works.

Beilby Porteus,‡ Bishop of Chester, in 1776, 17th George 3rd, the excellent Bishop of London, to which see he was translated in 1788.

John Law,§ son of the Bishop of Carlisle; successively Bishop of Killala, Clonfert, and Elphin, in Ireland. George 3rd.

Nicholas Grimald,‖ a poet of considerable rank in his time; and, according to Mr. Hayley, (see Life of Cowper) the first writer of blank verse. He was in great esteem about the 15th of Elizabeth. He was the author of several poems, and other poetical works.

Gabriel Harvey was born about 1545, of a good family, nearly related to Sir Thomas Smith, and was educated at Christ's. He was afterwards Proctor of the University. He applied himself to the study of the Civil Law; in 1585, he took his degree in that faculty, and practised as an Advocate in the Prerogative Court of Canterbury, at London. He died in 1630, aged 85. Spencer, the poet, was his intimate friend, from whom we

* See an account of this Bishop in Biography of more recent date.—*Editor.*

† Ibid. ‡ Ibid. § Ibid.

‖ The name is Grimbold or Grimoald.

learn, that he was highly esteemed by the all-accomplished Sir Philip Sidney and Mr. Dyer.

John Leland, the great English Antiquarian, after receiving the early part of his education at St. Paul's School, (of which the grammarian Lillye was then Master,) removed to Christ's College, Cambridge. Greek being little taught in this country, he removed to Paris to study that language. On his return to England he took Orders, was appointed Chaplain to Henry 8th; and in 1533, King's Antiquary, an office which was created and died with him, and was never since re-established. His commission empowered him to search for ancient writings in all the libraries of Colleges, Abbies, Priories, &c., within his Majesty's dominions. He soon afterwards set out on his travels in search of antiquities, which employed him six years, and visited every part of England where monuments of antiquity were likely to be found. He devoted six years more of his time in preparing his materials for publication. In 1547, poor Leland was seized with a deep melancholy, which was shortly followed by total deprivation of reason. In this dreadful state he remained till 1552, when death happily came to his release. He was a man of great learning, an universal linguist, an excellent Latin poet, and a most indefatigable and skilful antiquarian. On his death, King Edward gave all his papers to Sir John Cheeke, who, on being obliged to leave the kingdom, gave four folio volumes of collections to Humphry Purefoy, Esq., which were presented by his son to William Burton, author of the History of Leicestershire. Eight volumes of the Itinerary were also in Burton's possession; and in 1632, deposited by him in the Bodleian Library. The greater part of his other

manuscripts are in the Cotton Library, and have been of the greatest use to our subsequent antiquarians.

Sir Philip Sidney, the eldest son of Sir Henry Sidney, and Mary, the daughter of John Dudley, Duke of Northumberland, was born in the year 1554, at Penshurst, in Kent, during the reign of Philip and Mary. His early and wonderful proficiency in every branch of classical and modern literature, induced his father, the renowned Sir Henry Sidney, (after a short time spent at Christ's College) to send him on his travels at an age generally immature, being *only twelve* years old; and, from that moment his public life may be said to have commenced. One of his biographers, and constant companions, Greville Lord Brooke, indeed, says of him, even at this period,*—"That though he lived with him, and knew him from a child, that he never found him other than a man." And, "Notwithstanding his youth, yet that he gained reverence among the chief learned men on the Continent." During his travels, he formed an intimate acquaintance with most of the personages then distinguished for learning and talents, of which the large collection of letters remaining at Penshurst affords convincing proofs. His manners and accomplishments were also so conspicuous as to induce Charles the Ninth, King of France, to honour him with the employment of Gentleman of his Chamber. Sir Philip had scarcely attained twenty-one, when he was sent to Rudolph, Emperor of Germany, to condole on the death of Maximilian the Second. This embassy had many secret objects relating to the German Princes. In letters to his father-in-law, Secretary Walsingham, and his uncle,

* Lord Brooke's Life, pp. 6, 7, and 8.

the famous Robert, Earl of Leicester, he describes, in a most masterly manner, his first audiences at the Imperial Court, and the political state of the Continent; and draws the characters of the whole Royal Family. From this period, his life was one continued series of unremitted exertion in the public service. But although he shone in all the accomplishments of a martial age, and his name is renowned in the tournaments and battles of his country, it is not in the characters of statesman and warrior alone, that this illustrious person demands our attention. His conduct and brave death were but the conclusions of a life of virtue, accomplishments, and humanity; and he hardly possessed a fault which did not flow from the nobleness of his nature. He had a solemn tincture of religion. His private life seems to be stained by no vice, nor sullied by any meanness. In 1581, we find him foremost in the justs and tournaments which were celebrated for the entertainment of the Duke of Anjou, then in England, whom he accompanied, with several of the first nobility, to Antwerp. On the 22d of September, 1586, in a luckless hour, the gallant Sidney was sent out with a party to intercept a convoy marching towards Zutphen. The morning being hazy, they fell into an ambuscade. Sir Philip fought with the most desperate bravery; but just as he was mounting a second horse, his first having been killed under him, he received a shot in the thigh, which broke the bone to pieces. His conduct on the field to a wounded soldier, who was wistfully eyeing some water in a helmet, which Sir Philip was about to drink, perfectly accords with his general character. Sir Philip called out, —"Take it, friend, thy necessities are greater than mine." He was carried to Arnheim, where he lingered eleven days,

and so perfectly resigned to his fate, that a few hours before his death, he had the favorite air of *La Cuisse rompue*, which he had set to music, played to him. Thus fell the amiable, and virtuous, the accomplished, the brave Sir Philip Sidney, in the 32nd year of his age.

William, Prince of Orange, desired Sir Fulke Greville to tell the Queen, that she had in Sidney one of the ripest and greatest counsellors at that time in Europe. Henry the 4th of France treated him as an equal in nature, and a person fit for friendship with a King. His uncle, the Earl of Leicester, after extolling the behaviour of his officers, speaks of Sidney in these words:—"Albeyt, I must say, it was too much loss for me; for this young manne was my greatest comfort, next her Majesty, of all the world, and if I could buy his lief with all I have, to my sherte, I would give yt." Sir Philip's body was brought to England, and buried with great pomp in St. Paul's Cathedral, at the Queen's expence. His Arcadia has passed through fourteen editions, and been translated into French, Italian, and Dutch.

[The Editor of this small Work of Extracts would recommend her readers to peruse "The Memoirs of the great and amiable Statesman, Sir Philip Sidney."]

John Milton, the greatest poet of this or any other nation, finished his education in this college. This sublime and wonderful genius, oppressed by poverty, blindness, and old age, was yet equal to a subject which acquired him a fame before which all earthly grandeur fades. It appears, from a letter of Bishop Law to Dr. Birch, that "the Paradise Lost" (the original MS. of which, with other poems, is preserved in the library of this College,) was originally sketched as a tragedy, and afterwards turned

into its present state. Milton was born in London, in 1608.

It is worthy of remark, that Grimbald, the first writer of English blank verse, and Milton, the greatest in that path, were both educated at this College.

ST. JOHN'S COLLEGE.

This College received its name from the dissolved Hospital of St. John's, on the site whereof it was built. It was founded in the year 1511, by the executors, under the will of Margaret Countess of Richmond, foundress of Christ's.

Some of the eminent men who were educated at this College are:—

Roger Ascham was born at Kirkby Whiske, near North Allerton, in Yorkshire. His father, John Ascham, was House-steward to the noble family of Scroop. He was sent about the year 1530, to St. John's College, where he soon distinguished himself by application, and the abilities which he displayed on different occasions. In 1548, being then the University Orator, he was sent for to Court, to instruct the Lady Elizabeth (afterwards Queen,) in the learned languages; and he also taught her to write that fine hand which was so remarkable in her day. Ascham was the brightest genius, and the most finished scholar of his day. From having been pupil to Sir John Cheeke, and preceptor to Queen Elizabeth, he used to say, that he had been pupil to the greatest scholar, and preceptor to the greatest pupil in England. During his abode at the University, he was passionately fond of

archery, for which he was censured; and it was upon that occasion that he wrote his *Toxophilus*, and dedicated it to Henry 8th, who settled a pension of £10 *per annum* on him. It is in many parts very whimsical; he appears to think that every man, to be a complete archer, should be as learned as himself. He died very poor, in 1568, much lamented by all, and especially the Queen, who declared she would rather have lost ten thousand pounds.

Thomas Sackville, Lord Buckhurst, and Earl of Dorset, was born at Buckhurst, in the county of Sussex, in 1556. Towards the latter end of Edward 6th's reign, he appears to have taken a Master of Arts' degree at Cambridge; and soon after removed to the Inner Temple, where he studied the law, and was called to the bar. In 1557, he was a distinguished Member of the House of Commons. In 1566, Mr. Sackville made the tour of France and Italy. From some cause, which does not appear, he was imprisoned at Rome, when the news of his father's death was communicated to him, by which he became possessed of a very considerable fortune. Immediately upon obtaining his liberty, he returned to England, and soon after his arrival, received the honour of knighthood, and was created Lord Buckhurst. He was one of the Commissioners to try the unfortunate Mary, Queen of Scots; and had the painful duty imposed upon him of reporting the confirmation of the sentence, and seeing it executed. In 1598, he succeeded Lord Burleigh in the important office of Lord High-Treasurer, and sat as High-Steward on the awful occasion of the trials of the Earls of Essex and Southampton. James the First, on his accession, confirmed to him the office of Lord High-Treasurer for life; and he was, at the same time, created

Earl of Dorset. Lord Buckhurst died suddenly, in 1608, in the Council-Chamber, and was interred with great solemnity in Westminster Abbey. He was a good poet, an able Minister, and an honest man. From him descended the present noble family of the Dorsets; and "it were needless," says Lord Orford, "to add, that he was the patriarch of a race of genius and wit."

Edward Vere, the seventeenth Earl of Oxford, was born about 1540, and educated in St. John's. He finished his education by travelling into Italy; and is said to have been the first who brought perfumes and embroidered gloves into England. Queen Elizabeth is somewhere drawn with a pair of these gloves on her hands. He shared in all the martial achievements of this gallant reign; and particularly distinguished himself in two tournaments before her Majesty, in 1571 and 1580. He was one of the Commissioners appointed to try the unfortunate Mary, Queen of Scots. On occasion of the Spanish Armada, he behaved with great bravery, and joined the fleet with several ships, hired and manned at his own expence. He died in 1604.

John Dee.—This famous mathematician and astrologer was born in 1527, and in 1542, sent to St. John's College. He visited Holland, that he might have the advantage of conversing with several eminent men on the Continent. He returned to Cambridge, but again left England, some suspicion having arisen among the wise men of the University, that he was a conjuror, principally occasioned by his exhibiting a piece of machinery representing the Scarabœus flying up to Jupiter with a man, and a basket of victuals on its back. On Queen Elizabeth's accession, Dee was, by her Majesty's command, consulted by Lord

Robert Dudley, concerning the propitious day for her coronation. On this occasion, Elizabeth made him mighty *promises* which she *never* performed. On the Queen's illness, in 1578, Dee was sent abroad to consult with the German Physicians, Philosophers, and Astrologers, on the occasion, and performed a journey of 1500 miles by sea and land in space of 100 days. He died at his house, at Mortlake, in 1608, in the 81st year of his age. That a man of such extensive learning, particularly a mathematician, should entertain such ridiculous notions of spirits, and other trumpery, is perfectly inconceivable.

Sir John Cheke.—This celebrated Grammarian, Statesman, and Divine, was born at Cambridge, and educated at St. John's. He was appointed by King Henry 8th, Latin tutor to Prince Edward; and on the accession of his Royal Pupil to the Crown, was rewarded with a pension of 100 marks, and obtained several considerable grants. He was also knighted, and held many honourable situations, which were, however, of short duration. Having acted as Secretary to the unfortunate Lady Jane Grey, for nine days of her reign, he was sent to the Tower by Queen Mary, and deprived of great part of his property. He died in 1557, and was buried at St. Alban's. His friend, Dr. Walter Haddon, wrote an inscription on his tomb, which concludes with these two lines:—

> "Gemma Britanna fuit, tam magnum nulla tulerunt
> Tempora Thesaurum, tempora nulla ferent."

William Cecil, Lord Burleigh, Lord High-Treasurer, and Prime Minister of England, in the reign of Queen Elizabeth. This greatest of English statesmen was born

in 1520, and received the early part of his education in the Grammar School at Grantham, in Lincolnshire; and in 1535, was entered of St. John's, Cambridge. In 1541, he entered the society of Grey's Inn, with an intention to study the law, but did not remain long there, as a circumstance happened, which gave a new turn to his pursuits. In 1548, he was made Secretary of State; but suffered in the disgrace of the Protector Somerset, and was sent prisoner to the Tower. In 1551, he was restored to his office, and knighted, and sworn of the Privy Council; and in 1553, made Chancellor of the Order of the Garter, with an annual fee of 100 marks. In the reign of Queen Elizabeth he was created Baron Burleigh. He filled the most important offices in the state for forty years, and guided the helm of government during the most glorious periods of our history. He died in 1598, in the 78th year of his age, and was interred in the family vault at Stamford, where a magnificent tomb was erected to his memory. Lord Burleigh was, doubtless, a man of singular abilities, indefatigable application, inviolable attachment to the interests of Elizabeth, and one of the most upright Ministers ever recorded in the annals of his country. Notwithstanding his long enjoyment of such lucrative offices, he left only an estate of £4000 *per annum*, £11,000 in money, and about £14,000 in other effects. It is true, he had four places of residence, lived splendidly, and at his favorite retirement at Theobalds, frequently entertained the Queen at great expence. Not the least useful effect of his long administration, was the abolition of many scandalous abuses.

Ben Jonson.—This greatest dramatic poet of his age, was born in 1573, and finished his education at St. John's.

His motley history is open for a period of six years, from his leaving the University to 1618, when he produced his first play. He appears within this time to be a bricklayer, player, soldier, and forming himself for a poet. In the first capacity, it is confidently said that he worked in the building of Lincoln's-Inn; and Decker, in his Histriomastix (published in 1602, and designed as a reply to Ben's "Poetaster,") reproaches him with having left his trade as a mortar-treader, to become a player, which he could not set a good face upon, and so was cashiered. He also says, that Ben performed the part of Zuliman, at the Paris Garden, in Southwark; that he ambled by a play-waggon in the highway, and performed mad Jeronymo's part, to get service among the mimics. His name does not appear before any play, never having risen to a higher station than that of stroller. A soldier he appears to have been from his own words; for having disobliged the officers in the character of Captain Tucca, and finding himself obliged to make an apology, he did it in an epigram, at the end of his "Poetaster," directed to true soldiers, in these words:—

> "I sware by your true friend, my Muse, I love
> Your great profession, which I once did prove;
> And did not shame it with my actions then,
> No more than I dare now do with my pen."*

In Jonson we see the power of industry, in Shakspeare, the force of genius. He died in 1637, aged sixty-three, and has a monument erected to his memory in Westminster Abbey.

Lucius Carey, Lord Viscount Falkland. Lord Clarendon, who had every opportunity of being well acquainted

* He was Poet Laureat to King James 1st.—*Editor.*

with this accomplished nobleman, has drawn him the finest and most perfect character of any in his admirable history.

Lord Stafford, a man of the greatest worth and probity, received his education at St. John's College. He fell a victim to the perjured villainy of Oates. On his trial he made a solemn and pathetic speech, protesting his innocence; but he was condemned by a majority, and beheaded in 1680.

Dr. Martin Lister.—He was the most distinguished member of the Royal Society during the reign of Charles 2nd, and wrote many valuable papers in their transactions; and also several books on medicine and natural philosophy. His Book of Shells, in two volumes, folio, is the most valuable of his works. The plates were engraved principally from drawings made by his two daughters in the Ashmolean Collection. He also wrote a very interesting account of a journey to Paris.

Thomas Otway.—No poet ever affected the passions with a more masterly hand, or was better acquainted with all the avenues to the human heart. He died in all the misery of extreme poverty, in 1685.

Matthew Prior was born in 1664, and was entered of St. John's College at the age of 18. He soon burst from an obscure origin to the height of reputation; and his "City Mouse and Country Mouse," which he wrote in conjunction with Mr. Montague, afterwards Lord Halifax, procured him more solid advantages than the pleasure of fretting Dryden. He is certainly the most correct of our English Poets.

Ambrose Phillips, commonly called 'Pastoral Phillips.' The first production of this poet, when at St. John's College, were some verses on the death of Queen Mary.

He was high in the ranks of literature. He died in 1749, in the 78th year of his age.

Thomas Baker.—This learned ornament of St. John's College, was born at Lanchester, in the county of Durham, in 1659. The manuscripts which he left sufficiently shew how penetrating, accurate, and laborious he was; they extend to no less than forty-two manuscript volumes, all written with his own hand, and relate almost entirely to the University of Cambridge. The whole of these valuable manuscripts were sold by Mr. Baker to Edward, Earl of Oxford, then Lord Harley, for the trifling sum of £2 2s. 6d., and are now in the Harleian Library. His death was what he desired, preceded by no sickness, and very little pain: it happened in 1740, in the 84th year of his age, and he died universally lamented.

George Seaton.—This George Seaton was a Scotchman, and seems to have been very unfairly obtruded upon the College, by the royal mandate of James 1st. The following is a copy of the letter:—

"James Rex.

"Trusty and well beloved, we greet you well; the bearer hereof, George Seaton, Master of Arts, intending to follow the studie of Divinity, we are well pleased to further his honest designe in that poynte. And have thought good by these presents to recommend him unto you, willing and requiring you to admit him to a Fellowship in your Colledge, wherein if no place be presently voyd, it is our pleasure that he shall have the first which shall happen to be voyd hereafter, notwithstanding any Statute or Constitution of your Colledge made to the contrarie. Given at our Mannor of Theobalds, the 10th of March, 1619.

"To the Master and Felows of St. John's Colledge."

This College seems to have suffered more severely under the scourge of the Oliverians than any other. They seized, in ancient coins, to the value of £22, accord-

ing to weight, (probably of silver, the value of which, at 5s. the ounce, comes to that sum,) and the communion plate. They plundered the College for sixteen months together, and converted the Old Court (which, before the other was built, contained above 300 students at a time,) into a prison, for his Majesty's loyal subjects.

MAGDALEN COLLEGE.

The original founder of this College was Edward Stafford, Duke of Buckingham, son of Henry, the preceding Duke, who was beheaded in the reign of Richard 3d. Edward was restored to his father's honours and estate, and became the distinguished favorite of Henry the 8th. He was rapidly thrown from the height of his glory, being suspected and accused by Wolsey of a design to claim the succession to the crown, upon the mere circumstance of one Hopkins having prophesied that Henry would die without male issue. He was declared guilty, and executed on Tower-Hill, in 1521. The College, however, not being legally completed on the Duke's death, (as was pretended in the case of Christ Church, Oxford, founded by Wolsey,) Thomas Lord Audley, Baron of Walden, and Lord High Chancellor of England, obtained a grant from Henry 8th, incorporated the society by the name of "The Master and Fellows of St. Mary Magdalen College in the fair University of Cambridge," and endowed with lands. Some will have it that the surname of the second founder, Lord Audley, is contained in Maudlin, the common appellation of this College; thus, M'Audley'N. Another writer supposes that it originated

from their *wine-less* lives, and drinking *tea* to excess; which is certainly corroborated by the evidence of Fuller, as to their regularity; for he says, that—"Though the scholars of this College are farthest from the Schools, yet they are remarkable for being first there; and are entirely removed from all town temptations, being cut off from the continent of Cambridge by the river, and having the rose garden on the one side, and (what is no rose), a smoking brewhouse belonging to Jesus College on the other."

In the Library are the collection of the books and manuscripts of Samuel Pepys, Esq., Secretary to the Admiralty, in the reigns of Charles 2nd and James 2nd. They consist of a large collection of Acts of State, Books, and Manuscripts, relating to Maritime affairs in several reigns. There is also in this Library, a great number of curious prints and drawings, by the most celebrated masters in Europe.

The following are some of the most eminent men who were educated at this College:—

Edward Rainbow, Bishop of Carlisle, in 1664, 16th Charles 2nd. This learned and eloquent divine was ejected from the Mastership of this College, for not signing the engagement in 1650, but restored in 1660. He was a man of uncommon learning, and of exemplary piety. His charities were numerous and well applied. He died in 1684.

Dr. William Sherlock,* Dean of St. Paul's. He wrote more pieces against Popery than any other of his contemporaries.

Sir Robert Sawyer, Attorney-General from 1681 to 1687; during which period he shewed himself, upon

* Father of Thomas Sherlock, Bishop of London.—*Editor.*

many important occasions, a most judicious and expert lawyer, and a no less useful man. Like the Lord Chief Justice Hale (that *excellent* person), he was a man of general learning, and possessed an integrity which nothing could corrupt. He died at Highcleer, in Hampshire, in 1692. The Earls of Suffolk, and several others of that family, descended from the founder, Lord Audley, were educated at this College.

TRINITY COLLEGE.

This College was founded by King Henry 8th, on the site of two other Colleges, and a Hostel, viz.:—

1. King's-Hall, founded by Henry 3rd.

2. St. Michael's, built by —— Harvey, of Stanton, Chancellor of the Exchequer, 17th Edward 2nd; and,

3. Physick's Hostel, built by William Physick, Esquire-Beadle; to the revenues of which houses, King Henry 8th made great additions, and erected one spacious College, dedicating it to the Holy Trinity.

Near the Chapel stands the Master's Lodge, in which are very grand apartments, fit for the reception of a Prince; and here the King always resides, and is entertained, whenever he visits Cambridge. The Judges also, in their Circuits, make this their residence during the Assizes.

The Library is the grandest structure of the kind in the kingdom; being 190 feet in length, 40 in breadth, and 38 in height within; containing a large collection of scarce and valuable books and manuscripts, which richly deserve attention. Amongst other curiosities in the

Library are an Egyptian Mummy and Ibis, given to the society by the present Earl of Sandwich (1803), on his return from his travels; who also presented a great number of curiosities brought from the newly-discovered Islands in the South Seas. There is also a dried human body of one of the original inhabitants of the Madeiras; and the original manuscript of Milton's Comus, and several of his other productions; and many of the curiosities brought from Otaheite. There are some fine portraits. The building was projected by Dr. Isaac Barrow, (the letters he wrote, which are numerous, on the occasion, are preserved, and discover a wonderful fertility of invention, in varying the manner of address to the persons solicited,) who collected the subscriptions for it, which amounted to near £20,000, the celebrated Sir Christopher Wren being the architect. In the Library staircase is a valuable collection of ancient Roman monuments (all brought from the northern parts of England), the gift of Sir John Cotton, of Stratton, as appears by a Latin tablet fixed on the wall.

The following are some of the most eminent men who were educated at this College:—

John Whitgift, Master of Trinity, Archbishop of Canterbury. In 1587, the Queen (Elizabeth) offered him the place of Chancellor, which he refused. He constantly attended her Majesty during her last illness, and was the chief mourner at her funeral. James the 1st received him most graciously; but he did not long enjoy the favours of that Prince, a paralytic stroke having put an end to his life, in 1604. Whitgift was a sensible, but not a learned man. In the execution of his office he was indefatigable, and in his manner of living uncommonly profuse. His

love of ecclesiastical pomp was so extravagant, that he seems to have equalled even the splendour of Wolsey. He had a body of sixty servants, all trained up to martial affairs, and ministered every week, his stable being well furnished with horses to complete their equipment. On solemn festivals he was served on the knee; and, on his first journey to Canterbury, he was attended by a 100 servants in livery, 40 of which wore chains of gold. His whole train of gentlemen and clergy consisted of 500 persons. His funeral was attended by his pupils, the Earl of Worcester, Lord Zouch, and the Bishop Babington, who preached the funeral sermon.

Matthew Hutton,* Bishop of Durham, and Archbishop of York, 37th of Elizabeth, 1594. This Prelate owed his rise to the high applause he gained from his public exercise, when Elizabeth visited Cambridge.

Henry Ferne, Bishop of Chester, 1661, 13th of Charles 2nd. He was the son of Sir John Ferne, of York, Knight. On the restoration, he was elected Master of Trinity, was Vice-Chancellor in 1660, and Dean of Ely afterwards. He was next advanced to the Bishopric of Chester, where he sat but five weeks; and died in 1662, aged 59. He assisted in the Polyglot Bible, and was author of many learned works.

John Hackett, Bishop of Litchfield and Coventry, 1661, 13th Charles 2nd. This pious, humane, learned, and eloquent prelate was highly esteemed by all who knew him. He possessed the Rectories of St. Andrew's,

* Matthew Hutton was a foundling. He was left at a person's door in Priest Hutton, in the parish of Warton, on St. Matthew's day. Hence his name. He founded a grammar school at Warton, which now exists.—*Editor*.

Holborn, a Prebendal-stall, and Residentiary's Place in St. Paul's, as well as the living of Cheam, in Surry; the two former he was compelled to relinquish during the civil wars, but they were returned to him at the restoration. Soon after that event, having received notice of the interment of a fanatic, belonging to his parish, Dr. Hackett got the burial-service by heart. Being a great master of elocution, and always much affected with the propriety and excellence of the composition, he delivered it with such eloquence and grace, as made a deep impression on every one present, and especially the friends of the deceased, who unanimously declared they never heard a finer discourse; and were not a little astonished when they were told it was taken from our Liturgy; a book which, though they had never read, they were accustomed to regard with contempt and detestation. Dr. Hackett's merits were too conspicuous to permit him to remain long unrewarded. He was offered the Bishopric of Gloucester, which he refused; saying, that he would rather future times should ask why Dr. Hackett had *not* a Bishopric, than why he *had* one.* In 1661, however, he was made Bishop of the ruined cities of Litchfield and Coventry, and immediately caused the magnificent Cathedral, the finest public building in England, according to Dr. Plott,† to be repaired, at the expence of £20,000. During his retirement with his pupil, Sir John Byron, at Newstead Abbey, he wrote a Latin comedy, entitled "Loyola;" which was

* The Doctor is indebted to Cato for this sentiment, who said he would rather that posterity asked why *no* statues were erected to his memory, than why *they were*.

† Some persons would be disposed to call in question Dr. Plott's taste.

twice acted before King James the 2nd. He died in 1670, in the 78th year of his age.

Fulke Grevile, Lord Brooke, the companion and schoolfellow of his cousin, the memorable Sir Philip Sidney, was descended from the noble families of Beauchamps of Powick and Willoughby de Brooke. On his return from his travels, he was introduced to Queen Elizabeth, by his uncle, Robert Grevile; and, by the influence of Sir Henry Sidney, was nominated to some lucrative preferments in the principality of Wales. In the year 1581, he highly signalised himself in the tilts and tournaments with which the French commissioners, who came to treat about the Queen's marriage with the Duke of Anjou, were entertained. From this time he became a constant attendant at Court, and a great favourite with the Queen to the end of her reign, having obtained several very lucrative offices. He was also several times member of Parliament for the county of Warwick; and, from the frequent appearance of his name in the journals of the House, seems to have been an active man of business. During the reign of King James he continued in equal favour; being installed Knight of the Bath, made Under-Treasurer, Chancellor of the Exchequer, one of the Privy-Council, Lord of the Bed-chamber, and raised to the dignity of Baron, by the title of Lord Brooke, of Beauchamp's Court. He also obtained a grant of Warwick Castle, then in ruins, which he repaired at a great expence, and made his residence. In the beginning of Charles the First's reign, he founded an historical lecture at Cambridge, the first professor of which was Isaac Dorislaus, a native of Holland, and Doctor in Civil Law. Lord Brooke lived to the age of 74, in continued prosperity, and gene-

rally admired as a gentleman and a scholar, when he fell by the hand of an assassin, one of his own domestics, who immediately stabbed himself with the same weapon with which he had murdered his master. The fellow's name was Heywood; and the cause was a severe reprimand he received for upbraiding his master (whose will he had secretly seen), for not providing for him after his death. The affair happened in Brook House, Holborn. Lord Brooke* was buried with great pomp in his own vault, in St. Mary's Church, Warwick; where he ordered the following inscription to be engraved upon his tomb:—

"Fulke Grevile,
Servant to Queen Elizabeth,
Counsellor to King James,
And Friend to Sir Philip Sidney.
Trophæum Peccati."

Robert Devereux, Earl of Essex, was born in 1567, succeeded to his title at ten years of age, and two years afterwards was sent by his guardian, Lord Burleigh, to Trinity College. In his 17th year he was introduced to the Queen, who immediately honoured him with strong marks of her favour. This need not excite much surprise, as he was her relation, the son of one of her most faithful servants, the son-in-law of her favourite Leicester, and one of the handsomest and most accomplished men at the Court. He joined Leicester's expedition to Holland, and highly distinguished himself, particularly at the battle of Zutphen, where the gallant Sidney was mortally wounded. In 1587, Essex was made Master of the Horse; and, on the threatened invasion by the Spanish Armada, was made General of the Horse, and Knight of

* Now second title of the Earl of Warwick.

the Garter. From this moment he was considered as the happy favorite of the Queen. In 1598, he was Chancellor of the University of Cambridge, and the following year Lord-Deputy of Ireland. It is evident that he accepted this, his last preferment, with great reluctance. In his letter to the Queen, he says:—"From a mind delighting in sorrow, from spirits wasted with passion, from a heart torn in pieces with care, grief, and travel, from a man that hateth himself, and all things else that keep him alive; what service can your Majesty expect, since any service past deserves no more than banishment and proscription to the cursedest of all islands." His enemies evidently flattered him into the acceptance of this hateful commission. On his return from Ireland, without leave, the Queen received him with a mixture of tenderness and severity; but he was soon after committed to the custody of the Lord-keeper, where he remained six months. On regaining his liberty, he was guilty of every extravagance to which fools and knaves, or his own passions, could instigate him. He confined the Lord-keeper, the Lord Chief Justice, and two others sent to him by the Queen to know his grievances, and then marched into the city with his friends, hoping that the people would rise in his favour, but in this he was disappointed. He was at last besieged and taken in his house, in Essex-street, and condemned to the Tower, tried by his peers, condemned and executed.

Robert Cecil, Earl of Salisbury, youngest son of William, Lord Burleigh, was educated in this College. He was Secretary of State to Queen Elizabeth and King James, Master of the Court of Wards, and afterwards Lord Treasurer. He had great abilities, and in industry and capacity

was not inferior to his father; but more artful, insinuating, and insincere. King James used to call him his "Little Beagle," alluding to the many discoveries he made. He built the magnificent house at Hatfield,* where he died in 1612.

Sir Francis Bacon, Lord Verulam, Lord Chancellor of England. Mr. Granger justly observes of this illustrious ornament of his country, "that he eminently united knowledge, judgment, and eloquence." But he that presided with such great abilities as the arbiter of right and wrong in the highest courts of justice in the kingdom, was the dupe of his own servants; who are said to have cheated him at the lower end of the table, while he sat in deep abstraction at the top. It ought not to be omitted, in palliation of the only weak part in the character of this great man, that though he connived at bribes being done by his servants, none of his decrees were unjust.

Sir Edward Coke, Lord Chief Justice of the King's Bench, was educated at this College, under Whitgift. He died at his house, at Stoke, in Buckinghamshire, in 1634, in the 83d year of his age.

Sir Henry Spelman.—This learned and industrious antiquary, to whom every writer of English history is so much indebted, was skilled in all the learned languages, and the chief restorer of Saxon, for which he settled a lecture in the University of Cambridge. Dr. Gibson published an edition of his English Works, in 1695. He died full of years, and of literary and virtuous fame, in 1641.

Dr. Isaac Barrow.—This learned divine studied and

* The Seat of the Marquis of Salisbury.

practised that part of divinity which makes men wiser and better. He was singular for the length of his sermons, having once preached *three* hours and a *half*.* Dr. Barrow died in 1677, at the age of 47, and was interred in Westminster Abbey. His works in Latin are numerous, and his works in English are published in four volumes, folio.

Sir Isaac Newton.—This great philosopher received his education in this College, under Dr. Barrow, then Master; and his application was so great, that it was thought he would have killed himself with study, if he had *not* wrought with his hands in making experiments. His mighty talents broke from obscurity in the reign of James the 1st. Never was there a motto more applicable than two lines of Lucretius, to this great man:—

> "Qui genus humanum ingenio superavit, et omnes
> Perstrinxit stellas, exortus ut ætherius sol."

Thomas Cartwright.—When Margaret Professor of Divinity, his preaching was so much admired, that whenever he officiated at St. Mary's, the crowd was so great, that the sexton was obliged to take down the windows. He was expelled by Whitgift, when Vice-Chancellor, for Puritanism; and maintained a long controversy with him about Church discipline. Cartwright, in his old age, was so afflicted with infirmities, that he was obliged to study upon his knees; and in that unfortunate and afflicted situation was thrown a prisoner into the Fleet.

George Herbert, brother of Edward Lord Herbert, of Cherbury, was public Orator of the University of Cambridge in the reign of James the 1st, who was a great

* On the Duty and Reward of Bounty to the Poor.

admirer of his abilities. Soon after the King's death, he took Holy Orders, and was presented to the Rectory of Bemerton, the duty of which he performed in a most exemplary manner; but, to the great regret of all, died in three years after his ordination.

John Dryden, the father of true English poetry, was educated in this College. He was the son of Erasmus Dryden, of Tichmersh, in Northamptonshire, and born at Aldwinkle, near Oundle, in that county, in 1631. He was educated in grammatical learning at Westminster School, being King's scholar there under the famous Dr. Busby, and was from thence elected, in 1650, a scholar in this College. He was Poet Laureat and Historiographer to Charles 2nd. He died in 1701.

Philemon Holland, commonly called the "Translator-General of his age," was a schoolmaster, and practised physic at Coventry. He made many useful additions to the "Britannia," which was the most valuable of his productions. He continued to translate till the age of eighty, and died in 1636, in his 85th year. He made the following epigram, upon writing a large folio with a single pen:

"With one sole pen I writ this book,
Made of a grey goose quill;
A pen it was when it I took,
And a pen I leave it still."

William Alabaster. This Divine, who never rose higher in the Church than Prebendary of St. Paul's, was one of the best Latin poets of his age; and particularly eminent for his skill in the Greek and Oriental languages. He was once a convert to the Roman Catholic religion, and published *seven motives* for his conversion; but, ob-

serves Mr. Granger, he soon found *many more* for his return to the Church of England.

EMANUEL COLLEGE.

This College was founded by Sir Walter Mildmay, of Chelmsford, in Essex, Chancellor of the Duchy of Lancaster, and of the Exchequer; a man, according to Camden and others, of uncommon merit in his public and private character, who obtained a licence, or charter of incorporation, from Queen Elizabeth. He built the College upon the site of the Dominican Convent of Black Preaching Friars, and endowed it for a Master, &c. On the 29th of September, 1784, and just 200 years since the foundation of the College, the Society, according to ancient custom, concluded the century with a grand jubilee.

Some of the most eminent men who were educated at this College, are:—

William Sancroft,* Archbishop of Canterbury, and one of the seven venerable Prelates sent to the Tower on the 8th of June, 1688, for refusing to distribute the King's Declaration for Liberty of Conscience, in their respective dioceses. He gave £1000 towards rebuilding the Deanery House at St. Paul's, and was particularly active in forwarding the Coal Act, for rebuilding the Cathedral. His valuable library was left, by his will, to this College, where he had been educated. Upon his deprivation, he retired to the place of his nativity, in Suffolk; and bore his change of fortune and situation with all that compla-

* See Ecclesiastical Biography.—(*Editor.*)

cency and resignation which distinguish the character of a great and good man.

Laurence Chadderton, the *first* Master, one of the translators of the Bible.

John Wallis, the celebrated Mathematician, whose genius seemed to be inclined by nature for this branch of science. He was also the first inventor of a method to teach deaf and dumb persons to speak and understand a language. His English Grammer shews, at once, the grammarian and the philosopher. He died in 1703, in the 87th year of his age.

Dr. Ralph Cudworth was entered of this College at the early age of thirteen, and was for many years the most eminent tutor in the University. Dr. Cudworth was the father of the amiable, learned, and accomplished Lady Masham; in whose house, at Oates, the great Mr. Locke spent the last fourteen and happiest years of his life. This learned and pious man died in 1688, in the 71st year of his age.

SIDNEY-SUSSEX COLLEGE.

The foundress of this College was the Lady Frances Sidney, Countess of Sussex, daughter of William Sidney, knighted at the battle of Flodden-field, and Steward of the Household to Edward 6th; sister to Sir Henry Sidney, Knight of the Garter, and Lord President of Wales; aunt to Sir Philip Sidney; and widow to Thomas Ratcliffe, Earl of Sussex. Dying without issue, she left £5000 and other legacies, to found this College, by the name of Sidney-Sussex College. But if her bequest

should not be sufficient for the purpose, then it should go towards the improvement and extension of Clare Hall. The Chapel has been lately rebuilt in an elegant manner.

The library is over part of the Master's Lodge and the Ante-Chapel, and is well furnished with books. There is a human scull, perfectly petrified, or rather incrusted with a hard sand-stone, except the teeth, which are white, hard, and sound, and not at all changed. It was found in the Island of Crete, about ten yards below the surface, and brought into England in 1627. It was esteemed so great a curiosity, that King Charles 1st was desirous of seeing it; and, accordingly, it was sent up to the famous Dr. Harvey by Dr. Ward, then Master of the College, for his Majesty's inspection. It is now broken, and some of it gone.

Some of the most eminent men who were educated at this College, are:—

Dr. Samuel Ward, the third Master.—On the breaking out of the rebellion, he joined with the other heads of houses in sending the College plate to King Charles the First; and was one of the members who were confined in the Convocation House and Public Schools, for not concurring with the measures of Parliament. After this, he was plundered, and again imprisoned; during which time he contracted a disease that put an end to his life. He was an excellent governor, and the College flourished much under him. He was also one of the English Divines in the Synod of Dort.

John Bramhall, Bishop of Derry, afterwards Archbishop of Armagh, and Primate of Ireland, in 1660. He was one of the most learned, able, and active prelates of

his age, and an excellent preacher. He exerted himself strenuously for the patrimony of the Church; having, in about four years, regained to that of Ireland, upwards of £30,000 a-year of her just rights. A singular anecdote is told of him in Sir James Ware's "Lives of the Bishops," relative to his escape from the inquisition in France.

John de Reede, Count de Renswerde. He came to England as Ambassador from the States of Holland, to compose the differences between the King and the Parliament. His exertions, in the prosecution of this laudable design, recommended him so much to Charles, that he was created a Baron in 1645.

Seth Ward, Bishop of Salisbury.—He first made mathematical learning general in this University, in which, and in astronomy, he particularly excelled. He founded the College at Salisbury, and the sumptuous Hospital at Buntingford, the place of his nativity. Dr. Walter Pope, his intimate friend, and the noted author of "The Old Man's Wish," has given a true and curious account of his life, interspersed with many amusing anecdotes of his friends. He was ejected by the Long Parliament from the Savilian Professorship.

Charles Alleyn, author of the Poem on the Battles of Cressy and Poictiers, and also on that at Bosworth-field, and the History of King Henry the 7th.

Oliver Cromwell, Lord Protector.

Thomas Woolston, B.D., Fellow, so well known for his crazy Discourses on our Saviour's Miracles; convicted of blasphemy in 1729.

William Wollaston, the amiable and learned author of "The Religion of Nature delineated." Obiit 1724.

The *first* charter of privileges to the University is said

to remain among the records in the Tower, dated 1231, the fifteenth year of Henry the 3rd.

There are sixteen Colleges and Halls in Cambridge; before such were established, there were upwards of thirty Inns, or Hostels, where students lived and studied at their own charge, and under a principal.

The first College that received endowment was Peterhouse. It was built in 1257, by Hugh de Balsham, Bishop of Ely, who did not endow it till 1284; in imitation of whom, Richard Badew, assisted by Elizabeth Clare, Countess of Ulster, 1340,* founded Clare Hall. How other endowments succeeded, are seen as the Colleges are arranged.

Number of the Bishops, and the most eminent Divines and other learned men educated at the University of Cambridge, from the commencement of the founding of the Colleges to the year 1803, at which period the "Memorabilia Cantabrigiæ" (from which the Editor of this work has taken her Extracts,) was published.

Peter House College,—9 Bishops, 7 Divines and learned men.

Clare Hall,—6 Bishops, 5 Divines and learned men.

Pembroke College,—25 Bishops, 8 Divines and learned men.

Corpus Christi College,—16 Bishops,—(none other named.—*Editor.)*

Trinity Hall,—9 Bishops, 4 Divines and learned men.

Caius College,—14 Bishops, 22 Divines and learned men.

King's College,—26 Bishops, 71 Divines and learned men.

* Clare Hall seems to have been founded in 1326.

Queen's College,—10 Bishops, 5 Divines and learned men.

Catharine Hall,—14 Bishops, 5 Divines and learned men.

Jesus College,—17 Bishops, 12 Divines and learned men.

Christ's College,—15 Bishops, 23 Divines and learned men.

St. John's College,—39 Bishops, 35 Divines and learned men.

Magdalen College,—5 Bishops, 9 Divines and learned men.

Trinity College,—26 Bishops, 40 Divines and learned men.

Emanuel College,—7 Bishops, 42 Divines and learned men.

Sidney-Sussex College,—4 Bishops, 27 Divines and learned men; in all, 242 Bishops, and 315 Divines and eminent men of learning.

THE FIRST CIRCULATING LIBRARY.

(FROM THE WEEKLY VISITOR, 1834.)

Pamphilus was a presbyter of Cesarea, in the latter part of the third century. He was of an eminent family, of great wealth, extensive learning, and was ardently devoted to the scriptures, copies of which he lent to some and gave to others; several of them having been accurately transcribed with his own hand. He erected a library at Cesarea, which contained 30,000 volumes. This collection was made only for the promotion of religion, and to lend out to religiously-disposed people. Jerome particularly mentions his collecting books for the purpose of lending them to be read. "This," says Dr. Adam Clarke, "is, if I mistake not, the first notice we have of a circulating library." *Some traces of this* library remain to *this day* at Paris and elsewhere.

ANECDOTES RESPECTING THE BIBLE.

(FROM THE PENNY SUNDAY READER, 1835.)

"There are a few anecdotes relating to the publication of this first authorised translation of the Bible, which are well worth recording as demonstrative of the temper in which our ancestors received the blessing, and the use they made of it. A command was issued that every church should be provided with one of these folio Bibles. t was done; but the anxiety of the people, of such as could, to read the precious volume, and of such as could not, to handle and turn over the pages of that book,

which they had been in the habit of regarding as a thing of mystery and prohibition, was so great, that it was found necessary to chain them for security to the desks. In a country church, I have seen the very Bible and the very chain preserved as relics, which, three hundred years ago, attested the popular feeling on this subject. But so deeply rooted were the old prejudices of the governing authorities, that it was four years after the Bible was placed in the churches, before the King (Henry 8th,) could be persuaded to revoke the decrees which forbade his subjects to have it in their private possession. At last they were *graciously permitted, by royal license,* to purchase Bibles for their own reading at home. Then it was that every body who could afford it, bought a copy of the Scriptures: such as could not buy the whole, purchased detached passages. A cart-load of hay was known to be given for a few chapters of St. Paul's Epistles. And many there were, who, having learned to read in their old age, that they might have the pleasure of poring over the written Word, and reading with their own eyes the wonderful things of God, exclaimed with the prophet, "Thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of my heart." The crosses and public places often presented the moving sight of men, women, and children, crowding round a reader who was rehearsing the songs of Zion, and the prophecies of the Seers of Israel, or the tender discourses of the Redeemer of mankind. One poor man, named John Marbeck, was so desirous of making himself the master of a Bible, that he determined to write one out, because he had not money enough to buy one; and when he had accomplished that laborious task, he set about

the still more trying toil of making a Concordance. There is a curious document still in existence, which shows what was felt by the humble and lowly Christians of that day, who were thought too degraded in intellect to be permitted to read the Bible. It is in the form of a note, made by a shepherd in the spare leaf of a book, which he bought after the passing of the Act, in 1543,* referred to:—

"At Oxford, in the year 1546, brought down to Seynbury, by John Darly, price 14d. When I kept Mr. Letymer's sheep, I bought this book, when the Testament was abrogated, that shepherds might not read it. I pray God amend that blindness. Writ by Robert Williams, keeping sheep upon Seynbury Hill, 1546."—"*Our Protestant Forefathers,*" *by W. S. Gilly, D.D.*

AN ADDRESS TO GEORGE THE FOURTH,

BY THE ARCHBISHOP OF CANTERBURY, ON PRESENTING TO HIM THE BIBLE, AT HIS CORONATION, JULY 19, 1821.—(FROM THE PENNY SUNDAY READER, 1836.)

"Most Gracious King,

"We present unto you this Book, the *most valuable thing this world* affordeth. Here is wisdom. *This is the Royal Law.* These are the lively *Oracles of God.* Blessed is he that reads, and they that hear, the words of

* A proclamation, in 1543, set forth that "No books were to be printed about religion without the King's consent; none might read the Scripture in any open assembly, or expound it, but he who was licensed by the King, or his ordinary."

this book, for they are the words of *eternal life*, able to make you wise and happy in *this world*, yea, wise unto salvation, and therefore happy for *evermore*, through *faith*, which is in Jesus Christ."

ROYAL PIETY. KING GEORGE THE THIRD.

(FROM THE PENNY SUNDAY READER, 1836.)

The effect of example is more extensive, if not more powerful, when it is seen in persons of high station. And when we see the Monarch on his throne acknowledging the power of *the King of kings*, and humbly seeking refuge under his protection, it is at once a noble example to the whole nation; and, at the same time, an impressive proof of the emptiness of earthly power, and dignity, and support, compared with the strength of religion. George the 3d, as is well known, was, by the mysterious wisdom of God, more than once deprived of his reason, and in the last visitation of this kind, closed his days. It was beautiful to behold the power with which his religious principles retained their influence on his heart. While his reason was unclouded, religion held its full sway.

His sentiments and conduct, in this respect, are most feelingly set forth by Sir Henry Halford, in the following anecdote:—

"His Majesty had always looked upon his previous visitations of this dreadful calamity as *trials* of his *faith* and *obedience*. And one of his very latest hours of rational life was employed in dictating a letter to the Princess Amelia, which he *directed in my presence*, and committed to *my charge*, to express his satisfaction that

she had received the Holy Sacrament that morning, and had sought for comfort under her sufferings, where *only it could be found, in religion.* The Princess died two days afterwards, and the King was bereft of his reason.—but 'He is in peace.'" King George 3d, died January 29th, 1820.—*(Death of Eminent Persons.)*

A SHORT EXTRACT FROM THE BIOGRAPHICAL MEMOIR OF JOHN FOX.

John Fox, an English Divine and Church Historian, born 1517 at Boston, in Lincolnshire. His father dying when he was young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he lived till the age of sixteen, when he was entered of Brazen-nose College, in Oxford, and in May, 1538, graduated B.A. His uncommon abilities and learning soon distinguished him, insomuch that he was chosen Fellow of Magdalen College, and proceeded Master of Arts in 1543. He discovered in his younger years a genius for poetry, and wrote in an elegant style several Latin Comedies; one of which, entitled "*De Christo Triumphante,*" printed in 1551, was translated into English by Richard Day. He afterwards applied himself to Divinity, with somewhat more fervency than circumspection; and declared himself in favour of the reformation then in hand, before he was known to those who maintained the cause, or were of ability to protect the maintainers of it. In order to make himself a judge of the controversies which then divided the Church, his first care was to search diligently into the ancient and modern history of it; and to

this end he applied himself with such zeal and industry, that his studious habits, and, above all, his absenting himself from the public worship, created suspicions of his alienation from the Church; in which his enemies being soon confirmed, he was, in 1545, accused and condemned of heresy, and expelled his College. His father-in-law took advantage of this circumstance to withhold his paternal estate; and being reduced to great distress, he accepted an asylum in the house of Sir Thomas Lucy, of Warwickshire, as tutor to his children. Here he married, and continued in Sir Thomas's family till his children were grown up; after which he spent some time with his wife's father at Coventry. He removed to London a few years before King Henry's death, where, having neither employment nor preferment, he was again driven to great necessities and distress. He was relieved, however, in a singular manner. As he was sitting one day in St. Paul's Church, almost spent with long fasting, a person whom he never remembered to have seen before, accosted him familiarly, and put into his hands a sum of money, bidding him be of good cheer, for that in a few days new hopes were at hand, and new means of subsistence. Fox tried all methods to find out the person by whom he was relieved, but in vain; however, the prediction was fulfilled, for within three days he was taken into the service of the Duchess of Richmond, to be tutor to her nephews, the Earl of Surrey's children; who, upon the commitment of the Earl and his father, the Duke of Norfolk, to the Tower, were sent to be educated under the care and inspection of the Duchess of Richmond. In this family he lived, at Ryegate, in Surry, during the latter part of Henry's reign, the five years' reign of Edward, and part of

Mary's; being at this time protected by one of his pupils, then Duke of Norfolk. Gardiner, bishop of Winchester, was, however, determined to have him seized, and laid many snares and stratagems for him. The Duke, perceiving that danger was at hand, thought it time for Fox to retire, and accordingly furnished him with the means to go abroad. He escaped with difficulty; and going to Basle, in Germany, maintained himself and family in this city by correcting the press for Oporinus, a celebrated printer: and it was here that he laid the plan of his famous work, intitled "*The History of the Acts and Monuments of these latter and perilous days, touching matters of the Church, wherein are comprehended and described the great persecutions and horrible troubles that have been wrought and practised by the Romish Prelates, speciallye in this realm of England and Scotland, from the year of our Lorde a thousand unto the time now present, &c., gathered and collected according to the true copies and writinges certificatorie, as well of the parties themselves that suffered, as also out of the Bishops' Registers, which were the doers thereof.*" 1563. After Elizabeth was settled on the throne, he returned to his native country, where he found a very faithful friend in his former pupil, the Duke of Norfolk, who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son, the Earl of Suffolk. Secretary Cecil also obtained for him of the Queen a Prebend in the Church of Salisbury, though Fox himself would have declined accepting it; and he might have risen to considerable preferments, had he been willing to subscribe to the Articles enforced by the Ecclesiastical Commissioners. In 1564 he sent a Latin panegyric to the Queen, upon her indulgence to

some Divines, who scrupled a strict conformity, and yet were suffered to hold dignities in the Church. In 1575, he wrote a Latin letter to the Queen, to dissuade her from putting to death two Anabaptists, who had been condemned to be burnt; but though the Queen constantly called Fox her father, yet she gave him a decided refusal as to the saving of their lives, unless they recanted their errors; and not doing this, they were burnt in Smithfield. Fox died greatly esteemed and lamented, in 1587, in his 70th year. A list of his controversial and other works may be found in the *Biographia Britannica*; but his "*History of the Acts and Monuments of the Church*," commonly called "*Fox's Book of Martyrs*," is the only one which at present obtains perusal. It was first printed in 1553, in 1 vol. folio; but was reprinted in 1632 and 1641, in 3 vols. folio; and in 1684 had reached the 9th edition.* In Queen Elizabeth's time an order was made that it should be placed in the common halls of all the dignified clergy, and the Protestants in general encouraged its circulation with great zeal. Strype, Burnet, and many later writers have highly praised this book.

A SHORT SKETCH OF THE MEMOIR OF GILBERT BURNET, THE CELEBRATED BISHOP OF SARUM.

(FROM THE "UNIVERSAL BIOGRAPHY.")

Gilbert Burnet was the son of a lawyer, and born at Edinburgh, in 1643. He was educated first at home, and afterwards at the College of Aberdeen, where he

* Another edition of "*Fox's History of the Acts and Monuments of the Church*" was published in London in 1836 or 1837.—*Editor.*

commenced M.A. at fourteen. He was first a student of civil law, but his inclination soon led him to divinity; and at eighteen he was put upon trial as a probationer preacher. At that period a good living was offered him; but thinking himself too young to undertake the cure of souls, he completed his education by reading under the direction of some of the most eminent Scotch divines; and he paid a visit to both the English Universities. In 1664, he travelled into Holland, and resided for some time at Amsterdam, whence he visited the Netherlands and France, making some stay at Paris. On his return, in 1665, he was ordained a priest by the Bishop of Edinburgh, and was presented to the living of Satoun, by Sir Robert Fletcher. He shortly afterwards drew up a memorial of the abuses practised by the Scotch Bishops, and sent them to all the Bishops of his acquaintance. In 1669, Burnet was made professor of divinity in the University of Glasgow, in which office he continued four years and a half, studying and teaching with extraordinary assiduity. He was entrusted at this period with the papers of the Hamilton family, from which he compiled, "*Memoirs of the Dukes of Hamilton;*" and having occasion to visit London, was offered, but refused, a Scotch Bishopric. On his return to Glasgow, he married the Lady Margaret Kennedy, daughter of the Earl of Cassilis. In 1672, he published "*A Vindication of the Authority, Constitution, and Laws, of the Church and State of Scotland.*" It was extremely well received at Court, and a Bishopric was again offered, and refused; but on another journey to London, in 1673, he was appointed one of the King's Chaplains in ordinary, and became in high favour both with his Majesty and the Duke of York. For personal ecurity he resigned his professorship at Glasgow, and

removed to London, where he was coldly received by the King, who struck him out of the list of his Chaplains.

The nation was about this time full of alarm on account of the progress of Popery, whence Dr. Burnet thought he could not perform a more useful and acceptable service than by writing a Protestant history of the "*Reformation in England.*" This work he undertook, and the first volume of it, in folio, appeared in 1679, when the affair of the Popish plot was in agitation. It was received with great applause, and procured the writer the unprecedented honour of the thanks of both Houses of Parliament, with their request that he would bring his design to completion. Accordingly, within two years, he published the second volume. The third, which was supplementary, did not appear till 1714. This great and elaborate performance is usually esteemed the most valuable of all the author's writings, and most contributed to raise his reputation at home and abroad. As it might be expected, it met with critics and antagonists; but upon the whole, it is regarded as the fullest and most correct account of the transactions to which it relates. Dr. Burnet's character, as a divine, had caused him to be sent for by the witty and profligate Earl of Rochester, who, in his last illness, began to be alarmed at those *future consequences* (in another world) of a licentious life which he had once treated as chimeras. Many conferences were held between them, which ended in the Earl's entire conversion to the belief of Christianity, and his sincere repentance. Dr. Burnet, in 1680, gave the result to the world, in "*An Account of the Life and Death of the Earl of Rochester;*" and about the same time wrote a letter to the King, in which he censured, with the utmost free-

dom, the faults of his government, and his private vices. The King read the letter twice over, threw it into the fire, and afterwards spoke of the writer with great displeasure. His behaviour during the national inflammation respecting the Popish plot was moderate and candid; and he proposed to secure the Protestant religion by a temperate medium instead of the exclusion of the Duke of York. His connexions, however, were with the opposition party; and he was upon terms of familiarity with Lord Russel, whose speech on the scaffold he was suspected of having penned. In 1683, he retired a while from the stormy scenes at home, by making a visit to Paris, where he was well received by persons of both religions. Such, however, was the resentment against him at the English Court, that in 1684 he was discharged from his lectureship of St. Clements', by the King's mandate, and forbidden to preach any longer at the Rolls Chapel. He published, about this period, several works favourable to liberty and protestantism, among which were a life of Sir Matthew Hale, and of Dr. Bedell, Bishop of Kilmore. On the accession of James 2nd, he went to Paris, and lived for a time in great privacy. He was, however, prevailed upon by a Protestant officer in the French service, to accompany him in a tour through Italy, Switzerland, part of Germany, and the South of France, of which he has given a relation in his "*Travels,*" published in 1687. At the close of his travels, he was invited to the Hague by the Prince and Princess of Orange, and had a great share in their councils relative to England, which excited the displeasure of James so much, that, by his Ambassador, he insisted on his being dismissed from court.

The King also caused a prosecution for high treason to

be instituted against Dr. Burnet, both in England and Scotland, and demanded him of the States, who refused to deliver him up. He had obtained naturalization in that country, previously to his second marriage with a Dutch lady of large fortune and noble family, originally descended from the Scots of Buccleuch in Scotland.

In the great event of the revolution, he took an active part by his writings and negociations; and he accompanied the Prince of Orange in his expedition to England, as his Chaplain. He was rewarded for his services by promotion to the See of Salisbury (Sarum), to which he was consecrated in March, 1689. In the discharge of his episcopal functions, Bishop Burnet greatly distinguished himself by his fervour and assiduity. Preaching, lecturing, catechising, confirming, and examining for orders, were all objects of his constant diligence; and he even instituted a small nursery of students of divinity at Salisbury, maintained at his own expense, which he supported till it was suggested to him that such an institution might be represented as a censure upon the education at the Universities. He published, in 1693, "*Four Discourses to the Clergy of his Diocese,*" which were the substance of conferences at his visitations, and turned upon doctrinal points. In 1694, he preached the funeral sermon of his friend, Archbishop Tillotson, and vindicated his memory from the attacks made upon it. The death of Queen Mary, (wife of William the 3rd,) drew from him an "*Essay on her Character,*" in a high strain of eulogy. In 1698, he was appointed preceptor to the Duke of Gloucester, for whose education he laid down an extensive plan, which was pursued till the death of that Prince.

Having lost his wife this year, he soon supplied her place by a third, the widow Berkley, a lady of respect-

ability, and authoress of a "*Method of Devotion.*" His principal theological work, an "*Exposition of the Thirty-nine Articles of the Church of England,*" appeared in 1699, which has ever been considered as one of the most learned and judicious performances on the subject. The scheme for the augmentation of poor livings out of the first-fruits and tenths due to the Crown was projected by Bishop Burnet, and passed into a law in 1704.

Several more professional works came from his pen during the remainder of his life, which was terminated by a pleuritic fever, in 1715. He left behind him for publication, "*The History of his own Times,*" with an "*Account of his Life,*" which was published by his son Thomas, in two volumes, folio, 1723, and 1734. This, which is one of his most remarkable works, excited severe strictures from the high party, and gave great offence to many individuals from the freedom of its anecdotes and characters. Bishop Burnet left three sons, all of whom were, or were likely to have been, conspicuous characters. William, the eldest, originally bred to the law, became Governor, first of New York and the Jersies, and then of Massachusets and New Hampshire. He died at Boston, in 1729. Gilbert was brought up to the Church, was made a King's Chaplain, and distinguished himself as a writer on the side of Hoadley, in the famous Bangorian controversy. He died at an early age. Thomas, destined to the profession of the law, passed a dissipated youth, and gave his father great uneasiness. He, however, allied letters with pleasure, and was a copious writer of pamphlets in favour of the Whig party. At length he reformed his conduct, and engaged seriously in the study of the law, in which he attained great proficiency. He was for a time Consul at Lisbon. On his return, he rose in his pro-

fession to the office of one of the Justices of the Court of Common Pleas. He was knighted, and died in the year 1753.

A SHORT EXTRACT FROM THE BIOGRAPHICAL MEMOIR OF MARTIN LUTHER.

(FROM THE SAME.)

Martin Luther, the illustrious author of the Reformation in Germany, was descended from parents in humble circumstances, and born at Eisleden, in Saxony, in the year 1483. Having discovered an early inclination for learning, he was initiated in the rudiments of grammar while he continued at his father's house; and when he had entered on his fourteenth year, was sent to a school at Magdeburg, but owing to the poverty of his parents, he was not able to remain there more than one year. From Magdeburg he was sent to Eysenach, in Thuringia; and in 1501 he went to the University of Erfurt, where he went through the courses of logic and philosophy, and studied with great assiduity the works of the ancient Latin writers, such as Cicero, Virgil, Livy, &c. After taking the degree of M.A., he applied, by the advice of his relations, to the study of jurisprudence; but he was soon diverted from this pursuit, and led entirely to change his views in life, by an accident. While walking out one day with a friend into the fields, by the discharge of a thundercloud his companion was killed, and he was himself thrown on the ground, though he sustained no personal injury. This event affected him very sensibly; and as his mind

was naturally susceptible of serious impressions, he determined to retire from the world into a Convent of Augustinian friars, and without suffering the entreaties of his parents to divert him from what he thought his duty to God, he assumed the habit of that order. Here he applied himself closely to the study of divinity, as laid down in the writings of Schoolmen; but was soon furnished with a more solid foundation of knowledge and piety in the Sacred Scriptures. Having accidentally met with a copy of the Latin Bible, he abandoned all other pursuits, and devoted himself to the study of it with such eagerness and assiduity as astonished the Monks, who were little accustomed to derive their theological notions from that source. After having passed a year in the Monastery of Erfurt, he took the vows; and he was admitted to priest's orders in 1507. The fame of Luther's sanctity and learning, and particularly his knowledge of the Scriptures, was now widely diffused; and in 1508, Frederick, Elector of Saxony, having lately founded a University at Wittemberg, the place of his residence, chose Luther to fill at first the chair of philosophy, and afterwards that of divinity, in the new seminary. The duties of these employments he discharged with so much ability, and in a method so different from the usual mechanical and dull forms of lecturing, that he was crowded with pupils from all quarters, and was deservedly esteemed the chief ornament of the University. At the same time Luther distinguished himself by the superiority of his talents as a pulpit orator. In 1510, the Monks in different Convents belonging to his Order, being embroiled in some disputes with their Vicar-General, fixed upon Luther to go to Rome, for the purpose of defending their cause at the Papal Court; an

employment for which his abilities and firm undaunted mind peculiarly qualified him. While in that city, he made his observations on the Pope and the government of the Romish Church; he also examined the manners of the clergy, which he severely censures, and particularly condemns the haste and indifference with which they discharged the public duties of their sacred function. As soon as he had accomplished the object of his mission, he returned to Wittemberg; where, in 1512, he had the degree of Doctor of Divinity conferred on him, at the expence of Frederick, Elector of Saxony, who frequently heard him preach, and was fully sensible of his extraordinary merits. Luther now applied himself with the greatest diligence to the duties of his divinity chair. He read lectures on the books of Scripture. He explained the Epistle to the Romans, and afterwards the Psalms, of which his illustrations were so satisfactory, that, in the judgment of pious and thinking men, he was regarded as the harbinger of a new day, which was to succeed the long night of darkness and ignorance. He also boldly opposed, both in his lectures and in his sermons, many erroneous notions which had been received in the Church and in the schools, renouncing all other tests of their truth but the Scriptures. In 1517, from the pulpit in the great Church at Wittemberg, he inveighed bitterly against the irregularities and vices of the Monks who distributed indulgences; tried the doctrines which they taught, by the test of Scripture, and pointed out to the people the *danger* of *relying* for *salvation* on any other means than *those* appointed *by God* in *His Word*. The boldness and novelty of these opinions excited great attention; and being recommended by the authority of Luther's personal character, and delivered

with a popular and persuasive eloquence, they made a great impression on his hearers. Luther also wrote to Albert, Elector of Mentz and Archbishop of Magdeburg, remonstrating against the false opinions, as well as *wicked lives*, of the preachers of indulgences; entreating him to exercise the authority vested in him in correcting these evils; and apologizing for the freedom which he had taken in his letter, influenced solely by a sense of duty, and no want of submission to ecclesiastical authority. To this letter the Archbishop paid no attention, being too deeply interested in the success of his agents to *correct their abuses*. Luther also addressed himself by letters, written in the most submissive and respectful terms, to the Roman Pontiff and several of the Bishops, showing them the uprightness of his intentions, as well as the justice of his cause, and declaring his readiness to change his sentiments as soon as he should see them fairly proved to be erroneous. Students crowded from every part of the empire to Wittemberg; and under Luther, Melancthon Carlostadt, and other masters, then reckoned eminent, imbibed opinions which on their return, they promulgated among their countrymen, who listened to them with that fond attention which *truth*, when accompanied with novelty, naturally commands. When Luther arrived at Worms (after great persecutions from his opponents), greater crowds assembled to behold him than had appeared at the Emperor's public entry. While he continued in that city, his apartments were daily filled by Princes and personages of the highest rank, and he was treated with all the respect paid to those who possess the power of directing the understanding and sentiments of other men. A few days after he had left Worms, an excessively severe edict was pub-

lished in the Emperor's name, and by the authority of the Diet, in which he was declared a member cut off from the Church, a schismatic, a notorious and obstinate heretic, the severest punishments were denounced against those who should receive, entertain, or countenance him, either by acts of hospitality, by conversation, or writing; and all were required to concur in seizing his person as soon as the term of his safe conduct expired. After all, this rigorous decree produced almost no effect. The Elector of Saxony had employed a prudent precaution, which effectually secured Luther from the storm. For, in consequence of a preconcerted plan, and, as some have imagined upon probable grounds, not without the knowledge of the Emperor, as Luther, on his return from Worms, was passing near Eysenach, a number of horsemen in masks rushed out of a wood, and, surrounding his company, carried him, after dismissing all his attendants, with the utmost secrecy to the castle of Wartenberg. This sudden disappearance of Luther not only occasioned the most bitter disappointment to his adversaries, but rendered them doubly odious to the people in Germany, who, not knowing what was become of their favourite reformer, imagined that he was imprisoned, or perhaps destroyed, by the emissaries of Rome. In the mean time Luther lived in peace and quiet, supplied by the Elector with every thing necessary or agreeable; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political situation of Europe. In this solitude, which he frequently called his Patmos, he translated a great part of the New Testament into the German language; and wrote frequent letters to his trusty friends and intimates, to comfort them during

his absence. His opinions gained ground, and acquired the ascendant in almost every city in Saxony. Happily for the Reformation (after Luther had quitted his retreat), the veneration for his person and authority was still so great, that his appearance alone suppressed that spirit of extravagance which began to seize his party. He now applied himself with redoubled industry and zeal to translating the New Testament into the German language, and with the assistance of his friend Melancthon, and several others of his disciples, he finished part of it in the present year 1522. The publication of this performance, which was gradually followed by translations of the other parts of Scripture, produced sudden and incredible effects, and proved more fatal to the Church of Rome than that of all Luther's other works. It was read with wonderful avidity and attention by persons of all ranks. With astonishment they discovered how contrary the precepts of Christ are to the inventions of his pretended vicegerents; and being now put into possession of the rule of faith, they conceived themselves qualified by applying it, to judge of the established opinions, and to pronounce when they were conformable to the standard, or when they departed from it. About this time Nuremberg, Frankfort, Hamburgh, and several other imperial cities in Germany, abolished the Mass and the other superstitious rites of Popery, and openly embraced the reformed religion. Luther very suddenly married Catharine a Boria, who was of a noble family, and one of the Nuns who in 1523 had thrown off the veil and eloped from the Nunnery of Nimptschen. The reader may meet with a particular account in Bayle, under the article "Catharine de Bore;" where they may also find some amusing anecdotes relative to Luther's

wedding, the estimation in which he held his wife, and his subsequent behaviour in the conjugal connexion. In the beginning of 1546, he paid a visit to his native country, accompanied by Melancthon, and returned in safety to Wittemberg. In the same year he was seized with a violent inflammation in the stomach, which threatened a speedy and fatal issue. In this situation, his natural intrepidity did not forsake him; and his last conversation with his friends, on the day preceding that of his death, was concerning the happiness reserved for good men in a future life, of which he spoke with the fervour and delight natural to one who expected and wished to enter soon upon the enjoyment of it. On the morning of the 18th of February, 1546, being awakened from sleep by his disorder, and perceiving his end approaching, he commended his spirit into the hands of God, and quietly departed this life in the 63d year of his age. He left several children by his wife, Catharine a Boria, who survived him. Having lived to be a witness of his own amazing success, to see a great part of Europe embrace his doctrines, and to shake the foundation of the papal throne, before which the mightiest monarchs had trembled, he discovered, on some occasions, symptoms of vanity and self-applause. He must have been, indeed, more than man if, upon contemplating all that he had actually accomplished (through the wonderful power of God, without whom all man's efforts are vain), he had never felt any sentiment of this kind rising in his breast. The numerous works of this great man, in the Latin and German languages, were collected together after his death, and published at Jena, in 1556, in four volumes folio, and afterwards at Wittemberg, in 1572, in seven vols. folio.

A SHORT SKETCH OF THE MEMOIR OF PHILIP MELANCTHON.

(FROM THE SAME.)

Philip Melancthon, one of the wisest and best men of his age, was born at Bretten, in the Palatine-upon-the-Rhine, in 1495. His family surname was *Schwartserdt*, literally meaning *Black Earth*, which Reuchlin changed for *Melancthon*, a word in Greek of the same signification. He received his early education in his native place, and was afterwards sent to the College of Pfortsheim, where he lodged at the house of one of his relations, who was sister to the famous Reuchlin; by which means he became known to that learned man, who conceived a tender affection for him. After remaining here about two years, in 1509, he was removed to Heidelberg, where he made such a rapid and uncommon proficiency in literature, that, before he had completed his fourteenth year, he was intrusted with the tuition of the sons of the Count of Leonstein. After graduating B.A., he removed, in 1511, to the University of Tubingen, where, in 1513, before he had attained the age of seventeen, he was created Doctor of Philosophy, or M.A. From the time of receiving this degree, he remained about four years at Tubingen, during which he still attended the several professors, and delivered, not only private, but public lectures himself, on Virgil, Terence, Cicero, and Livy, with the greatest applause, and to crowded audiences. In 1518, Frederick, Elector of Saxony, in consequence of the recommendation of Reuchlin, offered Melancthon the professorship of the

Greek language in the University of Wittemberg. From the time of his settling at this place, Melancthon contracted a close intimacy and friendship with Luther, and accompanied him to Leipsic in 1519, to be a witness of his ecclesiastical combat with Eckius. In 1520, he delivered a course of lectures at Wittemberg, by way of Exposition of the Epistle of St. Paul to the Romans, with which Luther was so highly pleased that he caused it to be printed, adding to it a preface of his own, and recommending the use of it to all the Churches. His publications to illustrate the genuine sense of the Scriptures, which amount to a prodigious number, our limits will not permit us to give an historical view. In 1525, at the request of the Senate of Nuremburgh, he went to that city, to afford his advice and assistance in establishing an academical institution, which he opened with a speech in the following year, when recourse was again had to his wisdom and prudence, in the settlement of ecclesiastical affairs.

The next business of moment in which he was employed, was to draw up, conjointly with Luther, a body of laws relating to the form of ecclesiastical government, the method of public worship, and other matters of that nature, which John, Elector of Saxony, promulgated in his dominions, and which was adopted by the other Princes and States of Germany, who had renounced the papal supremacy and jurisdiction. Before his return to Wittemberg he paid a visit to his native place, where his mother having asked him what she was to believe amidst the disputes which divided the world, and repeated to him her prayers, in which there was nothing superstitious; "Continue," said he, "to believe and pray as you have

hitherto done, and never trouble yourself about controversies." In 1530, the Protestant Princes employed Melancthon to compose the Creed, commonly known by the name of the "*Confession of Augsburg.*" The fame of Melancthon's character, not only for great learning, but for extraordinary moderation and prudence, was now widely spread into foreign countries, and, in 1535, induced Henry 8th, King of England, to send him an invitation to come to this country, which he modestly declined. During the same year, Francis the 1st, King of France, invited him into that kingdom, conceiving him to be the most proper person to pacify the disputes which had arisen there concerning religion; but the Elector of Saxony could not be prevailed upon to give his consent for Melancthon's journey. In 1557 he had his last conference with the Doctors of the Romish Communion at Worms, whence he repaired to Heidelberg, at the request of Otho Henry, Elector Palatine, for the purpose of giving his advice in forming the constitutions of an academical institution established in that city. While here, the news reached him of the death of his wife, after a happy union of 37 years. By her he had two sons and two daughters, one of the latter of whom was married to George Sabinus, one of the best poets of his time, and the other to Jasper Peucer, who was an able Physician. The death of his wife was soon followed by his own demise, which took place at Wittemberg, in 1560. Of his wonderful talents and virtues, Dr. Mosheim says,—"His greatest enemies have borne testimony to his merit. They have been forced to acknowledge, that the annals of antiquity exhibit very few worthies that may be compared with him. His love of peace and concord, which was partly owing to

the sweetness of his natural temper, made him desire with ardour that a reformation might be effected without producing a schism in the Church, and the external communion of the contending parties might be preserved uninterrupted and entire. It is, however, certain, that he gave no quarter to those more *dangerous* and momentous *errors* that reigned in the Church of Rome; but maintained, on the contrary, that their extirpation was essentially necessary, in order to the restoration of true religion." The writings of Melancthon consist of numerous theological treatises; notes and commentaries on several of the Greek and Latin classics; Latin poems, works on history, philosophy, &c., all of which were published at Wittemberg, in 1580, in four volumes folio.

GROTTO AT EL-KAB.

FROM "LEGH'S* TRAVELS IN EGYPT."

The following narrative will give my readers some idea of the danger that attends the examination of these complicated passages: Mr. Legh, with two friends, set out to explore some mummy pits near Manfalout, on the Nile, having, by a reward, persuaded four Arabs of the neighbourhood to be their guides. After an hour's march in the desert, we arrived at the spot, which we found to be a pit or circular hole, ten feet in diameter, and eighteen feet deep; we descended without difficulty, and the Arabs began to strip, and proposed to us to do the same; we partly followed their example, but kept on our trousers and shirts. It was now decided that three of the Arabs should go with us, while the other remained outside the cavern. We formed therefore a party of six, our torches were lighted, one Arab led the way, and I followed him. We crept through an opening at the bottom of the pit for seven or eight yards, which was partly choked up with the drifted sand of the desert, and found ourselves in a large chamber, fifteen feet high; here we observed fragments of the mummies of crocodiles, and numbers of bats were flying about or hanging to the roof. We now entered a low gallery, in which we contined for more than an hour, stooping or creeping as was necessary, and following its windings, till at last it opened into a large chamber, which we soon recognised as the one from which we had

* Thomas Legh, Esq., of Lyme Hall, Cheshire.

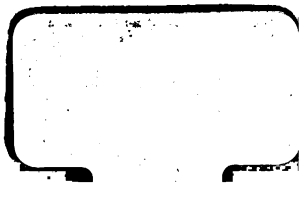
set out. Our guides confessed that they had missed their way, and persuaded us to make another attempt, which we acquiesced in doing, though fatigued by the irksomeness of the posture we had been so long compelled to assume, and overcome by the heat of our torches. We found the opening of the chamber which we now approached, guarded by a trench of unknown depth, and wide enough to require a good leap, the first Arab jumped the ditch, and we all followed him; the passage we entered was extremely small, and so low in some places, as to oblige us to crawl flat on the ground, and almost always on our hands and knees; the intricacies of its windings resembling a labyrinth, and it terminated at length in a chamber much smaller than the first, but containing nothing remarkable. We now entered another gallery, but had not gone far before the heat became excessive. I found my breathing extremely difficult, my head began to ache most violently, and I had a most distressing sensation of fulness about the heart. We felt that we had gone too far, and yet were almost deprived of the power of returning. At this moment the torch of the first Arab went out; I was close to him, and saw him fall on his side; he uttered a groan, his legs were strongly convulsed, and I heard a rattling noise in his throat,—he was dead!—The Arab behind me seeing the torch of his companion extinguished, and conceiving he had stumbled, passed me, advanced to his assistance, and stooped. I observed him appear faint, totter, and fall; in a moment he also was dead. The third Arab then came forward, and made an effort to approach the bodies, but stopped short. We looked at each other in silent horror; the danger increased every instant, our torches burnt faintly, our breathing became

more difficult, our knees tottered under us, and we felt our strength nearly gone. There was no time to be lost; the American cried to us to "take courage," and we began to move back as fast as we could; we heard the remaining Arab shouting after us, calling us Caffres, imploring our assistance, and upbraiding us with deserting him; but we were obliged to leave him to his fate, expecting every moment to share it with him. The windings of the passages through which we had come, increased the difficulty of our escape; we might take a wrong turn, and never reach the great chamber we had first entered; even supposing we took the shortest road, it was but too probable our strength would fail us before we arrived. We had each of us separately observed attentively the shape of the stones which projected into the galleries we had passed; we compared notes, and only had one dispute, the American differing from my friend Smelt* and myself; in this dilemma we were determined by the majority, and, fortunately, were right.

Exhausted with fatigue and terror, we reached the edge of the deep trench. Mustering all my strength, I leaped, followed by the American; Smelt stood on the brink and was ready to drop; he called to us, in great agony of dis-

* The Rev. Charles Smelt, late Rector of Gedling, Nottinghamshire, died in 1831; from his private journal, the greatest part of the above work was taken, though published under the title of "Legh's Travels;" they having been companions in a long and interesting tour in Egypt and the Greek Islands. The dangerous adventure of exploring the Grotto at El-Kab, was related, with other interesting accounts, to the Editor of this work, by her much esteemed friend, the Rev. C. Smelt, in 1814, shortly after his return from Egypt, and before he had any idea of his valuable journal ever being published.—*Editor*, 1837.

tress, "to help him over the fosse, or at least to stop, if only for five minutes, to allow him time to recover his strength." It was impossible—to stay was death, and we could not resist the desire to push on and reach the open air; we encouraged him to summon all his force, and he cleared the trench. When we reached the open air, it was one o'clock, and the heat in the sun about 160°. Our sailors who were waiting for us had, luckily, some water, which they sprinkled upon us; but though a little refreshed, it was not possible to climb the sides of the pit—they drew us to the top by means of their turbans unfolded. The three Christians then consulted their own safety by retreating to their boat; but they were stopped, and ran greater risk of losing their lives, from the vengeance of the people of the village, than, possibly, they would have done if they had remained and tried to succour their unfortunate guides; the third of whom, however, succeeded in escaping; after considerable difficulty, they established their innocence of any murder, and paid two Spanish dollars to each of the widows of the poor unfortunate victims of their curiosity.

END OF VOL. I.

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